

विश्वसंस्कृतसम्मेलनम्

WORLD SANSKRIT CONFERENCE

5-9 April, 2001 Vigyan Bhawan, New Delhi

(Under the auspices of the Ministry of Human Resource Development, Govt. of India)

SANSKRIT STUDIES ABROAD

Edited by

Prof. Vachaspati Upadhyaya



Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha

(Deemed University)

New Delhi-110016



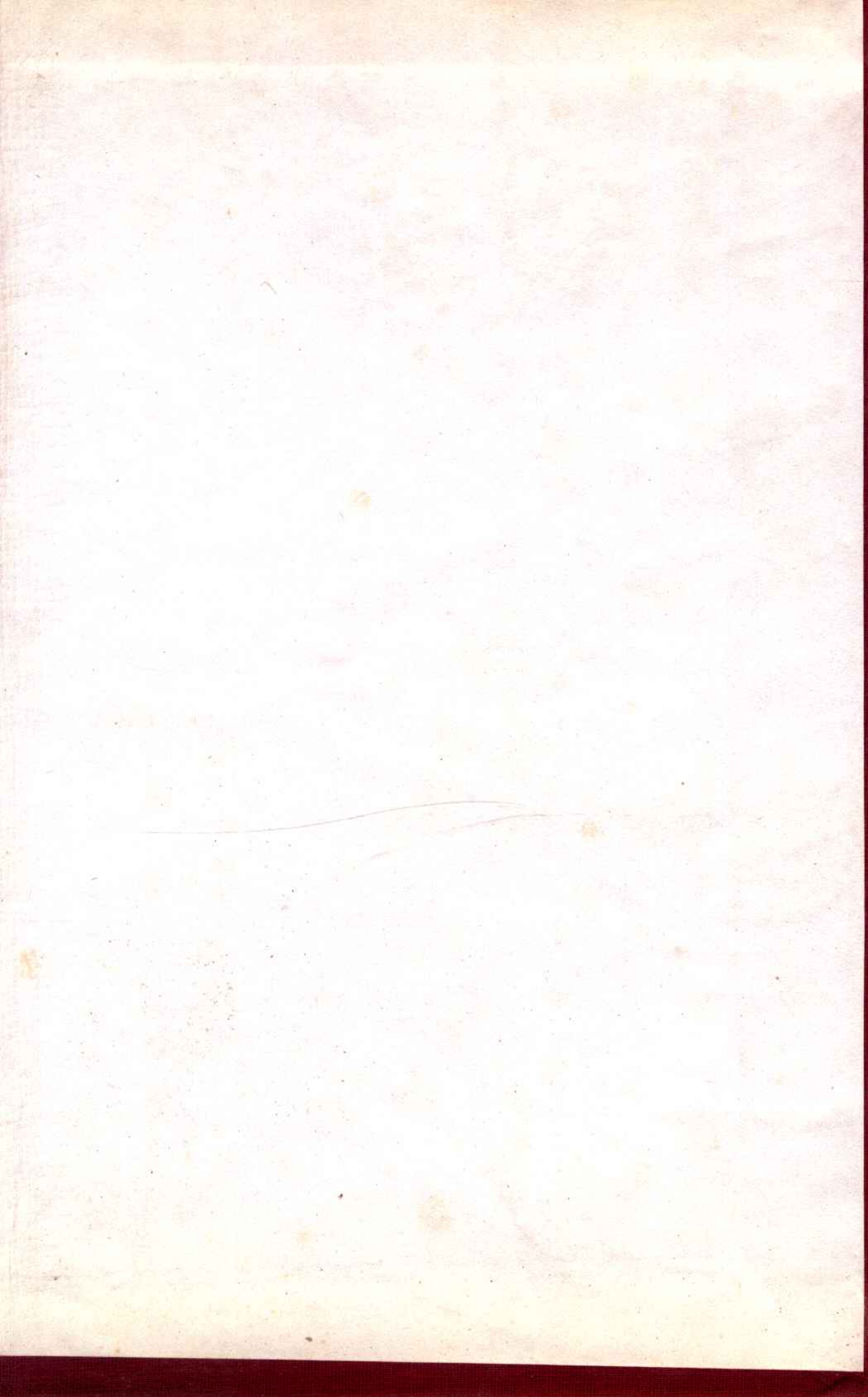
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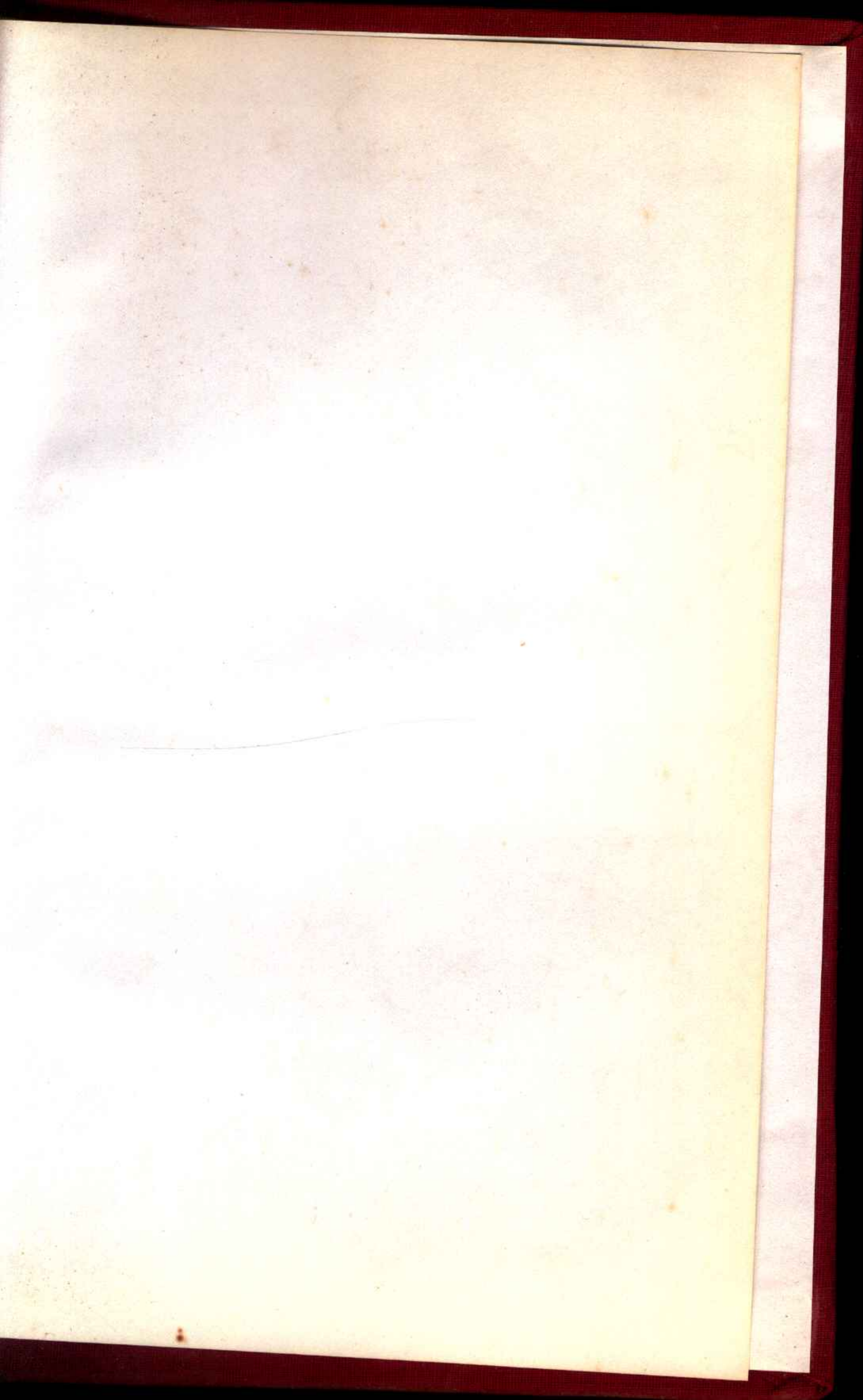
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AVANT-PROPOS

While submitting this special Volume in the hands of our distinguished participants, we feel proud to reproduce the following inspiring words of Dr. Murli Manohar Joshi Ji, Hon'ble Minister of Human Resource Development:

"*We are fully convinced that Sanskrit, with its rich vocabulary and flexibility in the formation of words and phrases, is the mother of most of the languages in the World. We can trace the influence of Sanskrit not only on all the Indian languages but also on the languages in Europe and South-East Asia. If we cast our critical eyes on the different Indian languages then we discover that more than 75-80% of the words used in most Indian languages originate from Sanskrit. Learning of Sanskrit cannot be in isolation. We have to take note of the mass of knowledge that is being produced in Science and Technology affecting the lives of the people like never before. All this should necessarily find place in the Syllabus of Sanskrit Studies.*"

"Sanskrit Studies Abroad" has been published on the occasion of Special World Sanskrit Conference which has been organised under the aegis of Ministry of Human Resource Development Government of India at Vigyan Bhawan, New Delhi from 5th to 9th April, 2001.

The different themes of the Conference are listed below :

(i) The Contribution of Sanskrit towards World Civilization

(ii) Sanskrit and the Frontiers of Knowledge

(iii) Sanskrit and Contemporary challenges

(iv) Towards a new Pedagogy of Sanskrit
(Sub-Theme : Sanskrit as a living language)

(v) Prospective themes of Sanskrit Research

(vi) Sanskrit Manuscripts in the World

In addition to the above, we have also organised Śāstra Carcā Pariṣad for the interaction among Scholars on the advance study and research in the various fields of Sanskrit learning.

One of the main objectives of this Conference is to provide forum for the international exchange of ideas between the Scholars of India and Foreign Scholars so as to give vent to their views on the themes of the Conference. In addition to this, it was also resolved that the Status of Sanskrit Studies in different countries should be presented in a comprehensive manner. In fact, the present volume is a reflection of the Status of Sanskrit Studies being pursued in different countries. The Organising Committee is of the view that the information contained here will be of immense value for researches and for all those who want to delve deep in Sanskrit Studies in general and researches in particular.

I am especially indebted to Justice Ranganath Mishra, Chairman, Organising Committee who has given the benefit of his mellow wisdom in all the endeavours we have made for publication work. We are really beholden to the members of the Advisory Board of Editors, specially the Chairman Dr. V.R.Panchamukhi, Chancellor, Rashtriya Sanskrit Vidyapeetha, Tirupati and other expert members who have taken deep interest in going through the articles penned by eminent Scholars. We place on record our immense gratitude to our knowledgeable contributors who prepared their articles with great authenticity at a very short notice.

We would like to place on record the sincere help and encouragement and tacit support of number of persons especially of Prof. Ramesh Kumar Pandey, Professor (Research & Publication), Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha.

M/s. Amar Printing Press deserves special mention as it is because of them this volume saw the light of the day and it was possible for us to place it in the hands of our participants of this World Sanskrit Conference.

As we stand on the threshold of 21st Century, the present volume should serve the twin objectives of attempting to take stock of what has already been achieved and sending an agenda for the future. Now is the time to make resolution for tomorrow's World supported by the eternal values enshrined in Sanskrit, the repository of our pristine glory.

Vachaspati Upadhyaya

Secretary General

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Advisory Board

STATUS OF SANSKRIT STUDIES IN CANADA, 1996-2001

Ashok Aklujkar

Although Sanskrit-knowing scholars in Canada have made numerous, diverse and highly original contributions to Sanskrit and Indology in recent years (see details below), the status of Sanskrit studies in the 'true North strong and free' (words from Canada's national anthem) cannot be said to have changed for the better since I presented an overview of the situation in 1997 in my article in Sanskrit Studies Outside India, published on the occasion of the 10th World Sanskrit Conference held at Bangalore. In fact, the status can be said to have taken a turn for the worse. There have been no additions to academic positions requiring a knowledge of Sanskrit and leading to development of interest in Sanskrit on the part of students. Some professors adept in Sanskrit and appreciative of its value who retired or accepted positions outside Canada have not been replaced with faculty possessing similar abilities and inclinations. The few scholars who are primarily Sanskritists and secondarily specialists of philosophy, religion etc. are engaged mainly in teaching large under-graduate courses in their secondary specialities and hardly have any opportunity to teach Sanskrit beyond the introductory and intermediate levels. Their real expertise and versatility are remaining under-utilized, and the generation of younger scholars capable of directly exploring the rich resources in Sanskrit and of challenging, wherever necessary, the existing translations and interpretations has suffered a set-back. It is understandable if a country like Canada does not establish

separate college or university departments of Sanskrit. One can also reconcile oneself to the pragmatism of combining the role of Sanskrit teaching with a related role such as teaching religion or teaching linguistics. However, when a stage is reached in which the teaching of śāstra or kāvya Sanskrit at a higher level becomes impossible or in which the M.A. and Ph.D. students cannot do as much individually 'tailored' reading with their professors as they should for developing a sense of mastery and independence, something is seriously wrong with education in the higher institutions of learning. Even an affluent country like Canada has unfortunately reached such a stage. Its most well-known university, the University of Toronto, has at present only one Sanskritist and that Sanskritist is teaching Hindi too!

The causes for the less than satisfactory state of Sanskrit learning in Canada are many. Enthralment of technology, influence of businesses and commercial interests on what kind of graduates the universities should produce and a general devaluation of the humanities readily come to mind. Beyond these nearly global phenomena affecting education, there are some specific reasons why the study of subjects such as Sanskrit, Greek, Latin or Arabic falls behind in Canada. The vastness of the country and the provincial control of education make it difficult to develop a national policy regarding the study of cultures of other countries. The strong sense of fairness, which is a strength of Canadian democracy, becomes a handicap when one comes to cultivation of excellence in education. This sense creates a levelling effect. In providing opportunities for all, not enough resources can be made available for the promotion of excellence or for the development of expertise in areas that do not attract a large number of students. The elite who alone can maintain an ideal level of exchange of knowledge at the international level lose in the competition for votes, unless their fields happen to dazzle with technology or promise removal of dreaded diseases etc. Excessive expectations and use of outdated

teaching materials and methods further aggravate the situation in the case of classical languages. Moreover, in the case of Sanskrit, the cultural distance sets it in a disadvantageous position vis-a-vis Greek, Latin etc., although the universities should be particularly trying to study distinctive cultures, as humanity needs to dip deeper and more frequently in this age of globalization and conflict to find alternative ways of doing things.

Ultimately, however, it must be observed that the study of Sanskrit is not going to take deep and widespread roots in countries like Canada until the people in India begin to value their heritage on a much broader scale, until the Indian educational system shakes off its excessive attachment to 'immediate utility' as a criterion of good education and until a program for guiding the would-be immigrants to countries like Canada as to what they could do for their adopted country and for India is put in place. It is obvious that one who devalues his own goods will not become a successful vendor. He will not succeed in getting a stranger interested in buying what he wishes to sell.

Only a little reflection should suffice to bring home the point that the worth of an educational system should not be measured in terms of what technology and science it makes available to its community. Models taking economic measurements of an education system should also take into account how much money is generated by arts, literature etc. and how much expense of providing health services etc. is reduced when the populace is aware of 'religious' values, is taught to think philosophically, has a sense of its historical identity and recognizes the value of relaxing with great works of literature. The 'spin-off effects' of subjects such as Sanskrit may be difficult to see and may not come across as dazzling flashes, but it is quite probable that when they are added up the contribution they make to human happiness over a long period, may surpass that of sciences and technology.

Most Indians who have chosen to settle or have been forced by circumstances to settle in other countries wish to maintain ties with their Indian heritage. That Sanskrit, along with other classical languages of India, is a highly important part of this heritage is obvious. In fact, Sanskrit, quite evidently, enjoys a very special place among all the classical languages of the world. However, the efforts of enlightened Canadian educators which resulted in creating a place for the study of Sanskrit, Indian religions, etc. in Canadian educational institutions will not succeed as much as they should until the governments in India act in unison to facilitate the immigrant's or non-resident Indian's access to his own heritage. For this to happen on the desirable scale, the educational language policy in India must change. The place of the 'Three-language formula' must be taken by a 'Three-language-types formula.' In the years of primary schooling (generally grades or standards 1-4), students may study only their provincial language or mother tongue. But in the later years of schooling they must add to their study of the provincial language or mother tongue the study of a classical language (that, given such a requirement, most students will opt for Sanskrit is obvious) and the study of an international language (India spends too many of its scarce resources on teaching English; not much is to be gained in economic terms by having a huge English-knowing but unemployed population; diversion of at least some of that population to other internationally important languages such as Chinese, Russian, German or French will serve India's economic and political interests in a much better and flexible way). At a still later stage in the educational process, the study of the classical language or of the international language may be substituted or enriched by a study of another provincial langauge or international language. This way, the students will not have an excessive burden of language learning to carry (at any stage in their school life they will not be required to study more than three languages), and India will have a large pool of individuals

capable of exploiting diverse international opportunities and strengthening interprovincial bonds. The disadvantage a large population presents will at least in part be turned into an advantage. The persons India sends abroad will also be more knowledgeable about their heritage and will know what to expect of educators in their adopted countries and what to recommend to their children as subjects worthy of study.

An adequate idea of the many-sided teaching and research that are taking place in Canada with respect to Sanskrit, despite the overall discouraging situation, can be had from the details provided below. Clearly, some of the spirit of self-sacrifice with which Sanskrit has been preserved in India has rubbed off on the modern specialists of Sanskrit—even those who were not born in the Indian tradition. It should not be necessary to spell out the diversity after the areas of expertise and research interest are listed, along with the significant publications of Sanskrit-knowing academics in Canada. The listing should also indicate that Sanskrit will face much better prospects in Canada if the study of ancient cultures, historical linguistics, comparative religion and comparative philosophy receives greater university support. Canada is a beautiful and lovable country. However its investment in the study of world cultures is quite disproportionate to its impressive size and abundant resources.

Notes on the work of individual scholars (in alphabetical order of last names, with details regarding select recent publications given where they were supplied or were easily available at the time of finalizing this report; some pre-1996 publications which appeared after 1996 or could not be included in my report of 1997 have been included; names of cities are given where they are not apparent from the name of the university; provinces are specified if the city names are not likely to be well-known outside Canada or are likely to be confused with city names in other provinces):

Aklujkar, Ashok: Department of Asian Studies, University of British Columbia, Vancouver. Research areas:

Bhartṛhari, the grammarian-philosopher, and his commentators; analytical philosophy, poetics, mythology. Publications: **1997**. 'Sanskrit Studies in Canada.' *Sanskrit Studies Outside India*, [Published] on the Occasion of [the] 10th World Sanskrit Conference, 1997, pp. 12-30. Ed. K.K. Mishra. New Delhi: Rashtriya Sanskrit Sansthan. **1997**. 'A response to Dr. Peter Scharf.' *Studien zur Indologie und Iranistik* 21 : 1-4. **1998**. 'Bhartṛhari' *In A companion to the Philosophers*, pp. 561-565. Ed. Robert L. Arrington. Malden, MA, and Oxford: Blackwell. **1998**. 'Ṣaḍaṅga-nāṭya.' *Saṁskrita Ranga Annual 10 (1991-97), Dr. S.S. Jānakī Felicitation Volume*, pp. 24-37. Chennai: The Saṁskrita Ranga. **1998**. "Vācaspatimiśra's Tattva-samīkṣā and the last two verses in Yuktidīpikā manuscripts." *Adyar Library Bulletin* 62:125-165. **1998**. Review of *Metarules of Pāṇinian Grammar: Vyāḍi's Paribhāṣā-vṛtti* by Dominik Wujastyk. Vols. 2. *Bulletin of the School of Oriental and African Studies*, pp. 353-355. **1998**. Review of *From Early Vedānta to Kashmir Shaivism:* Gauḍapāda, Bhartṛhari, [=Gauḍa-pāda, Bhartṛhari] and *Abhinavagupta* by Natalia Isayeva. Journal of the American Oriental Society 118.4: 550-551. **1999**. The Theory of Nipātas (Particles) in Yāska's *Nirukta*. Pune: Bhandarkar Oriental Research Institute. Post-graduate and Research Department Series no. 42. Pandit Shripad Shastri Deodhar Memorial Lectures, sixth series. **2000**. Sanskrit: an Easy Introduction to an Enchanting Language. Richmond, B.C.: Svādhyāya Publications. Revised edition of 3 thematic volumes = 4 physical volumes = 5 ninety-minute cassettes. **2000**. "The epistemological point of view of Bhartṛhari." In *Concepts of Knowledge: East and West. Papers from a Seminar held from 4 January to 10 January,* **1995**, *at the Ramakrishna Mission Institute of Culture*, pp. 1-19. (ed) J. L. Shaw?. Calcutta: Ramakrishna Mission Institute of Culture. **Forthcoming:** (a) "Paṇḍita and Pandit in history." *In the Pandit. Traditional Sanskrit Scholarship in India.* Festschrift Parameshvara Aithal, pp. 19-42. (ed) Michaels, Axel. (b) "The Pandits from a

piṇḍa-brahmāṇḍa point of view." *In the Pandit. Traditional Sanskrit Scholarship in India. Festschrift Parameshvara Aithal,* pp. 45-64. (ed) Michaels, Axel. (c) "The verse *bhūyasā yat-prakāśena*... in a manuscript of Skanda-Maheśvara's commentary." *Studien zur Indologie und Iranistik.* (d) "Reincarnation revisited rationally." *Journal of Indian Philosophy.* (e) "Love or leave? Bhartṛhari's dilemma?" *Anusaṁdhāna,* Ahmedabad. (f) "The prologue and epilogue verses of Vācaspati-miśra-I." *Rivista degli Studi Orientali.* (g) "The word is the world: nondualism in Indian philosophy of language." *Philosophy East and West.*

Aklujkar, Muktak Ph.D. student, Department of Microbiology, University of British Columbia, Vancouver. Research area: Bṛhatkathā: its recensions and their relationships to other works of fiction. Publications: **1996.** "A realliance pattern in Mahābhārata." In *Amṛtamandākinī, Dr. G.B. Palsule Felicitation Volume,* pp. 161-167. Pune: Dr. G. B. Palsule Satkāra-samiti. **1998.** "Athabascashtakam [=Athābaskāṣṭakam, a Sanskrit poem describing the Athabasca Falls in Jasper National Park, Alberta, Canada]." In Shree Mahalakshmi Temple 1998 Holi Souvenir, pp. 60-62. Vancouver, B.C.: Shree Mahalakshmi Temple. **Forthcoming:** (a) "A lacuna in the printed text of the Bṛhatkathā-mañjarī filled by an insertion in the same text." *Studien Indien und Iranistik.* (b) "Was a full recension of Bṛhatkathā available in Nepal in the 19th century?" Journal of the *Nepal Research Centre.*

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Anderson, Leona: Department of Religious Studies, University of Regina, Regina, Saskatchewan. Research areas: Hinduism, festivals.

Barber, A.W.: Department of Religious Studies, University of Calgary. Research areas: South and East Asian Buddhism. Publication: **2000**. "The Anti-Sukhāvatī-vyūha stance of the Tathāgata-garbha Sūtra.'' *The Pure Land* 16: 190-202.

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Bubenik, Vit M.: Department of Linguistics, Memorial University, St. Johns, Newfoundland. Research areas: Indo-European and Indo-Aryan linguistics, relationship between Sanskrit and Apabhraṁśa. Publications: **1996**. *The Structure and Development of Middle Indo-Aryan Dialects.* Delhi: Motilal Banarsidass. **1997**. *Tense and Aspect in Indo-European Languages: Theory, Typology, Diachrony.* Co-author: John Hewson. Current Issues in Linguistic Theory, 145. Amsterdam: Benjamins. Chapter 3: "The Verbal System of Vedic and Classical Sanskrit." **1997**. "On the origins and geographic varieties of Apabhraṁśa." In *Selected Articles from the Annual Conferences of the South Asia Council 1994-1996.* pp. 41-51. Ed. R.C. Tremblay. Montreal: South Asia Council,

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Couture, Andre: Faculty of Theology, Laval University, Laval, Quebec. Research area:Harivaṁśa part of Mahābhārata.

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Gillon, Brendan: Department of Linguistics, McGill University. Montreal. Research areas: linguistic study of Sanskrit, language philosophy. Dharma-kīrti's Pramāṇavārtika. Publication: **1996**. "Word order in Classical Sanskrit.'' *Indian Linguistics* 57.1:1-35. **Forthcoming:** "Bhartṛhari's rule for unexpressed Kārakas: the problem of control in classical Sanskrit.'' In Felicitation Volume for George Cardona.

Granoff, Phyllis: Department of Religious Studies, McMaster University, Hamilton, Ontario. Editor of *Journal of Indian Philosophy.* Research areas: Philosophy, religious

and śāstraic story literature, Jaina art. Publications: **1994-1995**. "Patrons, overlords and artisans: some comments on the intricacies of religious donations in medieval Jainism." *Bulletin of the Deccan College Post-Graduate and Research Institute* 54-55:. 269-291. Sir William Jones Commemoration Volumes. **1995.** "Sarasvatī's sons: biographies of poets in medieval India." *Asiatische Studien* 49.2:26 pages. **1996.** "The ambiguity of miracles: Buddhist understandings of supernatural power." *East and West* 46:79-97. **1997.** "Heaven on earth: temples and temple cities of medieval India." *In India and Beyond: Aspects of Literature, Meaning, Ritual and Thought,* pp. 170-194. Ed. Dick van der Meij. Leiden: International Institute for Asian Studies. **1998.** "Longing for the lord: dreams in the lives of medieval Vaiṣṇava devotees." *Anandam, Assam* 3:10-33. **1998**. "Cures and karma: attitudes towards healing in medieval Jainism." In *Self, Soul and Body in Religious Experience*, pp. 218-56. Ed. Al Baumgarten Leiden: E.J. Brill. **1998**. "Cures and karma II: attitudes towards healing in Buddhist story literature." *Bulletin de l'Ecole Francaise d'Extreme Orient* 85:285-305. **1998**. "Defining sacred space: priestly conflict, compromise and control of the sacred site in Hindu māhātmya texts." *Annals of the Bhandarkar Oriental Research Institute* 79:1-28. **1998**. "Divine delicacies: monks, images and miracles in the contest between Jainism and Buddhism" and "The Jina bleeds: threats to the faith in medieval Jain stories." In *Images, Miracles and Authority in Asian Religious Traditons,* pp. 55-9 and pp. 121-141. Ed. Richard Davis. Boulder, Colorado: Westview press. **1998.** "Maitreya's jewelled world: some remarks on gems and visions in Buddhist texts." *Journal of Indian Philosophy* 26:347-371. **1998**. "Rāma's brige: some notes on journeys real and envisioned." *East and West* 48.1-2:93-117. **1999**. "Refutation as commentary: medieval Jain arguments against Sāṁkhya." *Asiatische Studien* 53.3:579-591. **2000**. "Other Peoples' rituals: ritual eclecticism in early medieval Indian religions." *Journal of Indian Philosophy*

28.4:399-424. **2000**. "Portraits, likenesses and looking glasses: some literary and philosophical reflections on representation and art in medieval India." In *Representation in Religion: Studies In Honor of Moshe Barasch,* pp. 63-107. Eds. Jan Assmann, Albert Baumgarten. Leiden: E.J. Brill.

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SANSKRIT IN CROATIA

Prof. Zdravka Matisic

Croatia's connections with India are deeply influenced by the geo-political position of the country. Located on the crossroads of cultural entities, Croatia has evolved her own identity while participating in the Central European, Mediterranean and Balkan historical processes. The old Greek transmission of news about the Indian world and the later translations of its tales through the Pehlevi, Arabic and Greek mediation are only one of the ways by which the picture of India as a fairytale land was formed. The stories, which were being spread by the seafarers belonging to the Croatian and other European coasts, were another important source contributing to the formation of the early European and Croatian notion of India as a far-off land holding miraculous wealth and wonders of all kinds. The old European image of India as a country being full of riches and close to paradise, was also codified in a German general encyclopedia from the 12th century. That particular work was translated into many languages and through a Chech translation it came into the Croatian language. This, in turn, was further translated into other Slavic languages.

This being the case, India was quite often mentioned not only in oral poetry, but also in some of the works of old Croatian literature. The Croatian literary public shared the common European notion about India, interspersed by some personal accounts about the area. Such is for instance the case of the Captain Vice Bune (1559-1612) from Dubrovnik

(Ragusa). On his gravestone, India is also mentioned as a country he had visited.

In the second half of the 18th century when Europe began studying Indian culture more seriously, the ethnic Croat Ivan Filip Vesdin (1748-1806), better known under his monastic name Paulinus a Sancto Bartholomaeo, wrote the first published Sanskrit grammar SIDHARUBAM SEU GRAMMATICA SAMSCRDAMICA, Rome 1790. His books on India contributed a great deal towards the spreading of a more accurate knowledge about the country at the end of the 18th and the beginning of the 19th century; they belong to the reading which initiated a new European interest in India. Paulinus was also among the first who noticed the similarity between Sanskrit and Latin. At this point we must add that his Indological work was quickly overtaken by the fast development of Indology in Europe of those days. Nevertheless, Paulinus a Sancto Bartholomaeo has left precious data about India of that period; so even today they are an important source for the study of Indian cultural and political history, especially that of the Malabar coast.

Thereafter it took a century and a half before Sanskrit studies as full degree courses were established in Croatia, and, even then, they were first of that kind in the whole of South East Europe. But that does not mean that Sanskrit was not being taught earlier than that in Croatia; in fact right from 1874 onwards, Sanskrit has been a regular subject in the curriculum of Slavonic Studies, and later in the curriculum of Indo-European Linguistics as well, at the University of Zagreb. Masterpieces of Sanskrit literature were also translated into Croatian, partly from the translations in other European languages, but to some extent also directly from Sanskrit. For instance Pero Budmani translated Kālidāsa's *Śākuntalaṃ* from Sanskrit into Croatian. That translation was published in Dubrovnik 1879. That was not Budmani's first published translation from Sanskrit. Twelve years earlier, in 1867, also

in Dubrovnik, his selection of stories from Vetālapañca-viṁśatikā was published.

Sanskrit dramas were staged several times in Croatian theatres. I would like to mention here two of the oldest performances, both from the end of the 19th century. In the year 1895, in the main theatre hall in Zagreb, Śūdraka's *Mṛcchakaṭikaṃ* was put on stage under the name *Vasantasenā*. Two years later, in 1897, Kālidāsa's *Śākuntalaṃ* was also staged.

Already in the first few decades of the 19th century Croatian philologists were pointing out the affinity of Old Slavonic and Sanskrit in their research works. As Sanskrit became a regular subject in the curriculum of Slavonic studies, and later of Indo-European Linguistics, at the Zagreb University, when the time was ripe for establishing Indology with Sanskrit as the main subject at Zagreb University, scholars who could teach Sanskrit were already there. The chair of Indology was established in 1959 due to the growing academic demands and favourable socio-political circumstances. The initiative to start Indian studies came from Professor Svetozar Petrovic, a scholar of Comparative Literature, whose interest was not only old Indian literary traditions, but the contemporary ones as well.

The first professor of Indology was Radoslav Katicic. Already an established young scholar in Classical Philology and Indo-European Linguistics, Prof. Katicic together with Prof. Petrovic laid down a curriculum for Indian studies, based on the best European philological traditions, not leaving out of sight contemporary Indian fields. The basis of the curriculum was classical Indian philology, Sanskrit-Pāli-Prākṛta.

Almost simultaneously, the chair of Indian Philosophy was established in the Department of Philosophy; for students of Philosophy, in addition to students of Indology, Indian Philosophy has become a compulsory subject. Cedomil

Veljacic was the first professor of Indian Philosophy. After a few years of teaching, he left for India and later for Sri Lanka where he was ordained as a Buddhist monk. Veljacic was actively engaged in the field of Comparative Studies of Indian and European philosophies. Under his civil as well as monastic name Bhikkhu Nanajivako he has published papers and books on the relevant problems (see bibliography). Prof. Veljacic was later succeeded by Dr. Rada Ivekovic, his former student. Prof. Rada Ivekovic (now with the University in Paris), a very vivid personality with diverse interests, has so far published a considerable number of articles and books primarily pertaining to the history of Indian philosophies (including contemporary trends), frequently analyzing the subject matter from a sociological point of view.

Professor Katicic laft Zagreb in 1977 when he was elected for the chair of Slavonic Studies in Vienna. His academic activities in Zagreb covered a very wide range of subjects. Besides his primary field of occupation (Indo-European Linguistics, Balkanology and Slavistics), he provided us with a number of Indological articles, as well as a very important and comprehensive monograph on ancient Indian literature. Generations of his graduate and Post-graduate students have turned their steps to Prof. Katicic. The chair of Indology was taken over by Dr. Milka Jauk-Pinhak. Her main field of research are selected topics from the Vedic grammar (The Nominal Stemformation in the language of the *Ṛgveda* was her doctorate dissertation) and history of oriental studies. A former student of Prof. Katicic, Prof. Zdravka Matisic's main interests are in Sanskrit epics and kāvya. So far she has published several research papers on diverse topics in Sanskrit literature as well as translations into Croation of Tantrākhyāyikā, Ubhayābhisārikā etc. The present holder of the Indology chair at Zagred University, Prof. Mislav Jezic is a profound philologist from whose published opus could be singled out articles analyzing the text layers of *Bhagavadgītā* and the monograph on the Ṛgvedic hymns

(doctorate dissertation published in 1987; based on contextual analysis it brings some more elaborate insights in the nature of certain Ṛgvedic deities and the relation between certain Hellenic and Vedic contents). Profesor Jezic has recently published a translation of classical Upaniṣads accompanied by vedological and comparative commentary with pre-Socratic philosophers in focus.

At the programme of Indological studies, along with the three above mentioned scholars, there are two more involved in the teaching of Sanskrit. Ms Klara Gonc-Moacanin has published several articles on Indian literatures. Her main interest being nāṭya, she has done a new translation of Śūdraka's *Mṛcchakaṭikaṃ* which was staged in the main theatre in Zagreb. Presently she is completing her doctoral dissertation on the origin of nāṭya. Mr. Kreso Krnic has so far done research in *Rāmāyaṇa* and presently is working on the animal characters in Sanskrit and Pāli literature, which is the topic of his Ph.D. thesis.

Before Econcluding these glimpses of Sanskrit in Croatia, it should be mentioned that several translations of Sanskrit texts into Croatian, both philosophical and literary ones, have been published so far. As the World Sanskrit Conference starts in New Delhi in April 2001, a new translation of Kālidāsa's *Meghadūtaṃ*, this time in verses, done by Vjeran Misurac, is due to appear in Zagreb. By the end of 2001 also a new translation in verses of *Bhagavadgītā*, done by Goran Kardas, is expected to come out in print.

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STATUS OF SANSKRIT STUDIES IN FRANCE

Pierre-Sylvain Filliozat

Sanskrit is a much honoured subject of study in France due to an uninterrupted tradition starting in the beginning of the eighteenth century. A French Jesuit missionary, Jean-Francois Pons (1698-circa 1770?), during a long stay in India, learnt Sanskrit and studied Sanskrit literature, first in Chandernagore (Bengal) with the help of Bopadeva's grammar, using Bengali script, then in south India, in Karikal (Pondicherry) and Ballapore (modern Chikkaballapur, Kolar District, Karnataka) with the help of Pāṇini's grammar and using Telugu script. He composed a Sanskrit grammar, partly in Latin, partly in French. He translated *Amarakośa* in Latin. He collected about two hundered and fifty Sanskrit manuscripts in Nāgarī and Bengālī script. He sent them to the King's Library in Paris with the manuscript of his grammar and lexicon. Finally he wrote a short description of the different branches of Sanskrit literature and *śāstras*, with an emphasis on vyākaraṇa; and this work was printed and published. The accuracy of all these works shows that their author had acquired a gook knowledge of Sanskrit. The manuscripts, the grammar and lexicon were deposited in the King's Library, open to the public, right from 1734. A catalogue of the manuscripts with correct identifications of the texts was published in Latin as early as 1739[1]. Thus there

1. (*Catalogus codicum manuscriptorum Bibliothecæ Regiae*, tomus primus, Parisiis, e typographia regia, 1739. This volume deals with oriental manuscripts. It describes 287 Indian manuscripts, most of them in Sanskrit, pp. 437 sq.)

was a tool to learn and study Sanskrit available to interested scholars. We have indications that they were consulted from time to time. And that was the only place in Europe where such a collection was open to scholars, in eighteenth century.

Another French Jesuit missionary, Francois Coeurdoux, wrote a letter to the Academie des Inscriptions et Belles-Lettres of Paris, in 1767, about the relationship of Sanskrit with the ancient languages of Europe. He formulated the idea of a common source for all in a distant past, anticipating the foundation of Comparative linguistics by some fifty years.

Anquetil Duperron (1731-1805) was the first Indologist who can be called "professional", as he went to India, not for a religious mission, nor for trade, nor for military activities, but for the sole purpose of studying the sacred scriptures of Hindus and Parsis. He spent his full long life in this study and succeeded in publishing translations of *Avestā* in French and *Upaniṣads* in Latin. The latter was, in fact, a translation from the Persian rendering composed by Dara Shikoh. It was published in 1801-1802. Its influence was considerable. Since it revealed the importance of Indian thought in Europe and offered a large amount of elevated philosophical material for reflexion to scholars, philosophers, poets and cultured elite.

The new interest for Sanskrit language and literature was consecrated by the creation of a chair of Sanskrit in 1814, in the College de France, the most prestigious institution of learning in France. It is the first chair of Sanskrit established in Europe. Its first incumbent was A.L. Chézy who learnt Sanskrit with the grammar of Pons and published in 1830 an edition of the Bengal recension of *Śākuntalaṃ* on the basis of a manuscript in Bengali script from that missionary's collection. He was succeeded by Eugène Burnouf (1801-1852) who established Sanskrit Studies on a solid scientific basis and who left during his short life a considerable contribution mostly in the field of religious literature, Hindu and Buddhist. He published the *editio princeps* of *Bhāgavata Purāṇa* with a

French translation. He initiated the knowledge of Buddhist scriptures, especially Sanskrit Buddhist hybrid language as represented in *Saddharmapuṇḍarīkasūtra.*

In these pioneers and founders of Indological Studies, we recognise two different attitudes. The missionaries and Anquetil Duperron went to India to acquire first-hand knowledge and documentation. They approached Indian Paṇḍits and learnt Sanskrit from them. The Paṇḍit's methods of teaching and vocabulary are recognisable in their writings. We do not know who were the Paṇḍits approached by those missionaries. Anquetil Duperron learnt Avestic language during his stay in Surat. Adventurous circumstances, common in those troubled times, forced him to go back to France after seven years and he could not learn Sanskrit in India. He has narrated his meeting and study with Parsee Dasturs and exposed frankly the difficulties he encountered in the clash of his eighteenth century culture with the traditional Parsee culture. Nevertheless, he succeeded in his study and drew a lesson of open-mindedness. He understood the importance to study other cultures than one's own. He conceived the idea of a science of mankind based on the deepest levels, i.e. the religious thoughts, in the diverse cultures of the world. Reversely, traditional Paṇḍits, who came into contact with European Indologists made their learning available to a much wider circle, rendered it universal. These early exchanges have been instrumental in creating Indology as an international discipline.[1]

Another attitude of Indologists like Eugène Burnouf or Max Müller who was his disciple, has been that of Indologists who had no possibility or no will to travel to India, who learnt Sanskrit from the works of their predecessors. Their researches were developed on the basis of manuscripts available in Europe and other documents sent from India.

1. *See Voyage en Inde 1754-1762* by Anquetil Duperron, Presentation, notes and bibliography by Jean Deloche, Manonmani Filliozat, Pierre-Sylvain Filloizat, Paris, 1997.

They could have only occasional, indirect contact with Indian scholars. Consequently their researches were developed more in the disciplines based on manuscripts and books. The main orientation has been the philological approach of Sanskrit texts, comparative and historical grammar. This has been the attitude of most of the French Sanskritists in the 19th century.

From the beginning of twentieth century, at a time when travelling to India had become much easier, there was an impetus for studying in the field and conducting researches on the spot in collaboration with Indian scholars. Especially after the independence of India, in the second half of this century, it has become a rule that one may start learning Sanskrit in a French university, but can complete his study only after a sufficiently long stay in India to read one or several texts under the instruction of a Paṇḍit. Without a live experience of the Indian setting and the contact with Indian scholars, an Indologist is not considered as fully equipped to undertake research in Indian traditional culture.

In the course of more than two centuries of Sanskrit studies in France, the whole range of the immense Sanskrit literature has been touched. But progress and achievements have been concentrated in a few fields, namely in grammar, comparative and Pāṇinian with the contributions of Meillet, Benvéniste and Renou, in Vedic studies with tthe beautiful work of Bergaigne on Vedic mythology and the sharp, literal French translations and annotations of Renou, Comparative religion with the famous works of Dumezil, Sanskrit epigraphy with the publication and historical studies of inscriptions of Cambodia by Bergaigne, Barth and Coedes, Buddhism with the works of Burnouf, Sylvain Levi, La Vallee Poussin, Lamotte. Universal scholars like Sylvain Levi, Louis Renou and Jean Filliozat mastered a great number of fields and left useful hints in each one.

In the course of two centuries a number of institutions have been created to host researchers in Sanskrit, taking care of both attitudes. The oldest and most prestigious is the

Collège de France (College of France), founded in 1530, where the most eminent professors deliver lectures, open to all, on the subject of their original and new researches. A chair of Sanskrit has been held there by A.-L. Chézy, Eugène Burnouf, Sylvain Lévi, Jean Filliozat.

Another prestigious institution is the Academic des Inscriptions et belles-Lettres (Academy of Inscriptions and Humanities) founded in 1663. Its fifty-five members are eminent researchers in diverse branches of humanities. Their function is to give advice to the Government on questions of their competence (historical, archaeological and philological), to patronise diverse scientific centres, to promote research at its most advanced level by public meetings organised for the diffusion of discoveries and important scientific undertakings, by the administration of awards instituted in most cases by private patrons to encourage scientific research. Sanskrit studies have been constantly represented, since their inception in 18th century, by Anquetil Duperron, Eugène Burnouf, Sylvain Lévi, Auguste Barth, Emile Senart, Alfred Foucher, George Coedès, Louis Renou, Jean Filliozat, at present by Colette Caillat and Piere-Sylvain Filliozat.

The teaching of Sanskrit from primary to doctorate level is entrusted to universities. There is a chair for comparative grammar of Indo-European languages in many universities, because it is an extension of the traditional studies in the classical culture based on Latin and Greek. This is, in fact, a very limited initiation to Sanskrit, because only the grammar and the Indo-European part of the vocabulary are touched, and in the vast Sanskrit literature only the most ancient layers are studied, i.e. *Ṛgveda*. There are a few courses on comparative religion in the Indo-European domain, which includes the ancient forms of Vedic and Brahmanical religions. The works of Dumezil have extended the scope of comparison to the mythology of the Epics, especially *Mahābhārata*. The main centre for comparative studies, emphasising the Sanskrit component is in the

University of Lyon.

The most important courses for teaching Sanskrit are arranged in the frame of a curriculum for a Master degree and Doctorate in Indology. In this curriculum, Sanskrit is the main subject, going along with initiations to Prākṛta and Pāli, a Modern Indian language, and general courses on Indian history, religions, art etc. The main centre for this course is in the University of Paris (Paris III). There is a similar course of Sanskrit in the Universities of Strasbourg, Lille, Lyon, Aix-en-Provence. In the University of Paris (Paris IV) a course of Sanskrt is entrusted also to a Professor of Comparative Philosophy with emphasis on Indian philosophy, so that students and researchers, even in the field of pure philosophy, can have access to untranslated Sanskrit texts. The Sanskrit curriculum starts with primary texts and goes to standard monuments of Sanskrit literature, Epics, *Kathāsaritsāgara*, Upaniṣads and other basic philosophical works of Vedānta etc.

Another teaching institution, Ecole pratique des Hautes Etudes (Practical school for higher studies), founded in 1868, has a special status. Like Collège de France, it is open to all public, without any condition of previous academic qualifications, age, nationality etc. It offers courses on rare subjects, not pertaining to the university's curriculum, and on most advanced topics of present research. The qualification 'practical' indicates the emphasis on methodology of research. It has two sections for humanities, i.e. History-Philology, Religions. The goal is to train researchers in advanced lines of research of the present day. This is implemented in the guidance of doctoral theses on subjects which, as a rule, should be original and creative by bringing out unknown information or innovative interpretations, with a special concern on scientific accuracy. Chairs are entrusted to scholars who have a competence in definite branches of research. Each professor chooses his curriculum, which is a new one every year and an original subject not dealt with in

any other department. This is the institution which houses the teaching of advanced, difficult subjects in the field of Sanskrit studies, such as Sanskrit śāstra-s. There has been a chair of Sanskrit continuously from the foundation of the institution, held notably by Abel Bergaigne, Victor Henry, Sylvain Lévi, Louis Renou, Armand Minard, Jean Filliozat, presently Georges-Jean Pinault for Vedic, Pierre-Sylvain Filliozat, Gerdi Gerscheimer for classical Sanskrit. In the past Vedic studies have reigned supreme. In recent years an emphasis is being given to Tāntric literature, especially the Śaiva ritualistic and philosophical works, then to Sanskrit *śātras, vyākaraṇa, mīmāṁsā, nyāya, alaṁkāraśāstra, Sāṁkhya, Yoga, Āyurveda*. A very recent progress is a growing interest in Sansktit mathematical literature, which has been in the past the most neglected branch. There is a welcome awareness of the importance of the medieval contribution of Sanskrit authors to the World History of Mathematics and such a subject attracts professional mathematicians, as well as historians of ancient and medieval European and Arabic Mathematics.

These institutions, situated in France, most of them in Paris, give full support to Sanskrit Studies conducted in isolation from the living terrain of India. Other institutions have been created to help researchers in conducting their task in India and in collaboration with Indian researchers. The Ecole française d'Extrême-Orient (French School of the Far-East) is a pure research institution. Founded in 1900 in Hanoi (Vietnam), it has developed in a larger organisation which now has its administrative centre and a library in Paris, and research centres in several Asian countries, namely India (Pondicherry and Pune), Thailand, Malaysia, Indonesia, Cambodia, Laos, Vietnam, China, Japan. Its members conduct research and related tasks on diverse aspects of culture, of the past and present. With regard to Sanskrit the main lines of research have been Buddhist Studies and the expansion of Buddhist literature in Asia, Sanskrit inscriptions in countries

of 'Greater India' and the expansion of Brahmanical and Hindu religion especially in Cambodia.[1] The French Institute of Pondicherry, established in 1955 in connection with the treaty of merger of the former French territories in the Indian Union, maintains a collaboration between India and France in the field of fundamental scientific research.[2] In its section of Indology there is a permanent Indian staff of traditional Sanskrit Paṇḍits who work on definite large programmes. The French members, permanently employed, or on mission, have the possibility to learn Sanskrit from Indian Paṇḍits, to read texts of their choice with them or to collaborate in the general programmes. Two large projects have been conducted in the field of Sanskrit Studies. The first is the edition of unpublished commentaries on Patañjali's *Mahābhāṣya*. Eleven volumes have been published by a traditional Paṇḍit of highest competence in vyākaraṇa, M.S. Narasimhacharya.[3] Pierre-Sylvain Filliozat learnt vyākaraṇa under him and published so far a French translation of a part of *Mahābhāṣya* with *Pradīpa* and *Uddyota* (1st adhyāya, pāda 1-3 in five volumes)[4].

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1. *Inscriptions du Cambodge*, edited and translated by G. Coedès, Collection de textes et documents sur l'Indochine III, Ecole française d'Extrême-Orient, Paris, volumes 1-8, 1937-1966. *Les Religions brahmaniques dans L'ancien Cambodge d'après l'epigraphie et l'iconographie* by Kamaleswar Bhattacharya, Publications de l'Ecole francaise d'Extrême-Orient volume XLIX; Paris, 1961.

2. See 'The French Institute of Indology in Pondicherry (Its Origin, Spirit and Programmes)' by Pierre-Sylvain Filliozat, in *Wiener Zeitschrift für die Kunde Südasiens*, XXVIII, 1984, pp. 133-147.

3. *Mahābhāṣyapradīpavyākhyānāni*, critical edition by M.S. Narasimhacharya, Publications of the French Institute of Indology No. 51, Pondicherry, volumes 1-10, 1973-1983. *Mahābhāṣyapradīpaprakāśa* of Pravarakopādhyāya, critical edition by M.S. Narasimhacharya, Publications of the French Institute of Indology No. 73, Pondicherry, 1986.

4. Le Mahābhāṣya de Patañjali avec le Pradīpa de Kaiyaṭa et *l'Uddyota de Nāgeśa*, French translation by Pierre-Sylvain Filliozat,

The second project has been the edition of *Śaivāgamas* and relevant literature. It was entrusted to a traditional Paṇḍit, N.R. Bhatt, who collected original manuscripts from priests of Śaiva temples in south India, collected transcripts of unacquirable manuscripts, organising a team of copyists, and published a number of important Āgamic texts of the Śaiva school, *Ajitāgama, Rauravāgama, Mataṅgapārameśvar-āgama*[1], etc. He taught Sanskrit to several French researchers, assisted them thoroughly in studying texts of the same branch of Āgamic literature, providing them with precious hints on the practical aspects of rituals and religion. A richly annotated French translation of a medieval manual of that school, *Somaśambhupaddhati*,[2] has been thus produced thanks to the labours of Hélène Brunner-Lachaux. This project has met with great success, because this literature had been previously inaccessible to Indologists and it has a great importance for the study of medieval and modern religion in India, being a key to the understanding of all that is relevant to Hindu temples.

The last institution assisting Sanskrit Studies is the Centre national de la recherche scientifique (National Centre for Scientific Research). Vast organisation of scientific research in all sciences. It hosts Sanskrit Studies by offering a small number of posts in France and temporary missions for study

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Publications of the French Instite of Indology No. 54, Pondicherry, volumes 1-5, 1975-1986.

1. Rauravāgama, critical edition by N.R. Bhatt, Publications of the French Institute of Indology No. 18, volumes 1-3, 1961-1988. *Ajitāgama,* critical edition by N.R. Bhatt, Publications of the French Institute of Indology No. 24, volumes 1-3. 1963-1991. *Mataṅgapārameśvarāgama,* critical edition by N.R. Bhatt, Publications of the French Institute of Indology No. 56, 65, volumes 1-2, 1977-1982.

2. Hélène Brunner-Lachaux, Somaśambhupaddhati, Rituels dans la tradition śivaite selon Somaśambhu, Publications of the French Institute of Indology No. 25, volumes 1-4, 1963-1998.)

in a particular field. It organises groups of researchers who contribute together to global programmes, such as Hindu rituals.

By the side of the work of the institutions and professional Sanskritists one can mention also the efforts of a number of cultured persons who have taken interest in Indian civilisation, through yoga, philosophy, Indian art etc., who want to go to the Sanskrit source and study Sanskrit on their own with the existing manuals.

This sustained interest goes along with the concept of a science of mankind in which the contribution of Indian civilisation is a major component. This concept initiated by Anquentil Duperron has gained currency in the course of two centuries of international Indology, but only among Indologists. It has not yet met with the full recognition it deserves, in circles of present historians and anthropologists who claim to have a world view and to define characters of mankind in its entirety, as the Indian component is not yet easily accessible to non-Indologists. A considerable effort has still to be done by Sanskritists to render, through literal translations and detailed documention, the Sanskrit sources of Indian traditional culture.

SANSKRIT STUDIES IN THE FEDERAL REPUBLIC OF GERMANY AT THE TRANSITION FROM THE 2ND TO THE 3RD MILLENIUM

Albrecht Wezler and Shashi Prabha Kumar

Introduction

A. What is meant by "Sanskrit, in the title, is not ''Indian Studies" or "Indology", not even "Sanskrit plus X", but exclusively, or in any case first of all, the sacred language given this name, the 'classical' language of cultural memory, learning, literature, etc., of the Indian subcontinent, including of course its earlier Vedic forerunner(s), — the language made the object (lakṣya) of analysis and description by Pāṇini, the language which as a means of general communication of (the) Indians was supplanted by early Prākrits already at the time of the emperor Aśoka, but which continues to be a living language until the present day, in that it is used by not a few people in India as a written as well as a spoken language—a lingua franca of poetry, etc. and scientific discourse.

B. It should further be noted that the time which could be devoted to preparing the present short report was, for various reasons, very limited indeed, and that it was hence not possible to gather all the necessary information from the scholars, institutes and institutions concerned, and enable

them to check the use made by us of the information (made) available to us, i.e. to see for themselves that we tried our best to do full justice to all of them and to avoid any biasedness (as far as this is possible with human beings who always have their own way of perception). Lack of sufficient time is also the cause of the failure to be as comprehensive as we ought to have been, especially at the occasion of so significant an event as the Sanskrit Year Celebrations and the World Sanskrit Conference held in New Delhi in connection with them. It should also be noted that the geographical area covered is the Federal Republic of Germany, and not "German speaking countries (or parts of countries) in Europe"!

C. In order to pass on the information we were given, or able to gather on our own, as exactly as possible, within the limits of being constrained to achieve e.g. a balance as regards the length of each entry, we decided to follow the simple and objective method of presenting the material not systematically but geographically, so to say, viz. divided according to the relevant places in the Federal Republic of Germany, and, in doing so, of following the alphabetical order of the place names: After all, Germany itself is first of all a geographical term - like the names of other countries, too.

Report

1. The tradition of Sanskrit studies, in fact Indology as such, dates back, in Germany, to the early 19th century, triggered by the deep interest in things Indian by German classics like J. W. von Goethe, J.G. Herder or G. Forster, and romanticists like the brothers F. and A.W. von Schlegel or W. von Humboldt, and led to the establishment of special chairs for Indian studies at German Universities (1818 in Bonn,1821 Berlin, 1926 Koenigsberg [now: Kaliningrad in Russia], Muenchen and Goettingen), in many cases together with separate chairs for the-newly discovered-Indo-European

studies (comparative historical linguistics of Indo-European languages), and closely cooperating with classical (Greek and Latin) as well as Iranian studies (Avesta, Old Persian etc.). The recognition of Sanskrit, i.e. Old and Middle Indian philology, and Indian studies at large as an academic subject of its own, and its inclusion in the canon of disciplines taught at universities, had, quite expectedly (as it appears to us now, at the beginning of the year 2001), the effect of their emancipation from the romantic roots and origin and their development – in fact a most remarkable growth – in the direction of a discipline which by carrying out what could be called fundamental research (a pioneering exploration and first survey, from the point of view of Europeans 'discovering' the East) did to a large extent the work of an anti-romantic enlightenment. Yet Indology, to use this term, was in Germany because of the intellectual curiosity (and the political reasons?) that led to its establishment, unfortunately encumbered with the congenital defect of rather ignoring than systematically including Modern Indian languages, literatures, etc., and of more or less leaving Dravidian philology to (the) missionaries some of whom went far beyond their 'orders' in breaking the ground in the study of various Dravidian languages (a major achievement like that of Caldwells' "Comparative Grammar of the Dravidian or South-Indian Family of Languages" of 1856 was not even mentioned by so outstanding, and in fact remarkable, albeit not entirely unproblematic, a scholar as Max Mueller). And, and this is even more unfortunate, this – twofold – congenital defect could not entirely be overcome, i.e. cured and counterbalanced, till the present day. Dravidian studies, first of all Tamil philology, is represented by one professorship only (Koeln), and New Indo-Aryan Philology, even though it has gained ground since the end of the Second World War, is not yet equipped with at least one professorship at each and every one of the major universities. It is a sad experience that two newly established positions were even lost in recent years, and that there is a tendency, among

politicians and decision makers in universities and/or ministeries in the states ("Laender") of the Federal Republic of Germany to rather re-allocate the description of chairs of Indology from what is sometimes, and often, with the intention of denouncing them, called 'classical' studies, to modern Indian studies. Generally speaking, the present situation of Indology, and Sanskrit studies for that, is rather cause of grave worries than of contentment: Politicians, etc. who are admittedly faced with serious budgetary problems, but seem to avail themselves also of this unique opportunity to reorganize higher education and to do away-dazzled by their ideologies, victims of their prejudices, lacking information about the actual situation, etc. etc., blind to what the European academic tradition was, is, and could be, by itself, vis-a-vis the USA and other nations—with what allegedly is useless, or too expensive. And German Indologists continue to be unable to overcome their pronounced individualism, and idiosyncracies, as they were for more than 50 years (at least), to unite their forces, unimpressive as they may be (from the point of view of the politicians), and fight together for what they in fact know, viz. that the so-called globalisation will not be possible if the non-European cultures, and not only the economies, are finally fully recognized as to their own, inherent and independent, historical and actual value, and if the cross-cultural dialogue is not carried out also at the universities, and other institutions of higher, or public, education.

Some of the chairs of Indology were thus degraded during the last years—among them the oldest one, that of F. Schlegel(!), at the University of Bonn −; some were entirely abolished, −among them even one of those (altogether half a dozen) which were established only after the war, viz. at Bochum -; others are endangered. Only in a very few cases (e.g. Goettingen, Hamburg) was it possible to prevent the realization of, to put it mildly, problematic intentions of this

type. The support, especially of Indian colleagues, would certainly be of great help in German Indologists and not only Sanskritists in their struggle for survival.

[Those who want to know more about the history of Sanskrit Studies and Indology in Germany are referred to E. Windisch, "Geschichte der Sanskrit Philologie und Indischen Altertumskunde", 2 Pts., Strassburg 1917-1920 (reprinted in 1 volume: Berlin 1992). As for the period after 1920 see H.-W. Schuette, "Die Geschichte der Asienforschung in Deutschland" (soon to be published by the Institute of Asian Affairs, Hamburg), as also the bibliographical references this book contains; but see also Ch. Wagner, "Die Bedeutung Suedasiens in der Forschungsund Universitaetslandschaft der Bundesrepublik Deutschland. Eine Bestandsaufnahme", Hamburg 2001].

2. The readers should first of all be alerted to the fact that Sanskrit, like a number of other languages, is taught at not a few universities which do not also have an institute, or section, let alone a programme, of Indology/ Indian Studies (etc.). In the case of Sanskrit this is in particular true of institutes of Indo-European studies. Although Sanskrit, especially of course the Vedic idiom, and textual sources composed in this language, are great importance for many a scholar of this discipline, – and the contributions made by these historical linguists to our knowledge of, again, Vedic Sanskrit, in the first place, is highly remarkable, it was not possible to take into account this domain also.

As for Indology proper, what is to, or rather can, be reported here, is the following (note that the report is but a snapshot, without hardly any depth of field and that the information given to us sometimes refers to work completed in the course of the last years, sometimes to projects which were started only recently or which are only being prepared right now):

Berlin:

—a critical edition of the Vaśiṣṭha-Dharma-Sūtra is being prepared (Falk)[1]

—a project, called "Indoskript" which is devoted to a study of the palaeography of Indian manuscripts, and which aims at superseding and replacing G. Buehler's famous work, was started two years ago. H. Falk, who, by the way, also pursues his study of the Aśoka inscriptions)–Jainism continues to be one of the fields of specialisation of the Free University of Berlin (to be distinguished from the von-Humboldt-University of former East Berlin) (K. Bruhn)

— a critical edition of the Lekhapaddhati is practically ready for submission (Dr. J. Strauch)

—the work on a critical edition of the Jaiminīya Brāhmaṇa,[2] of which a part was already published, is being continued (G. Ehlers)

—various projects deal with (the) inscriptional evidence (among others) of the Rāṣṭrakūṭas (M. Njammasch and A. Schmiedchen) regarding social and economic history

—the cult of Hindu deities is studied (from the Purāṇas down to modern times) (X. Zeiler)

—projects on groups of early mediaeval inscriptions from Western India as sources for the social and economic history (A. Njammasch)

—Brāhmaṇas in the reign of the Cālukyas (F. Vircus)

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1. Note that the name of a person mentioned does not necessarily mean that he / she carries out a project singlehandedly. Note also that titles like 'Prof.' of persons mentioned etc. in connection with a project are omitted (for the sake of brevity).

2. It should be noted that this brief report does not also comprise bibliographical information. A bibliography of German Indological Research since ca. 1945 which is still under preparation, will be published separately and hopefully be ready for the International Sanskrit Conference in Delhi.

—German Indology in the 19th Century (R. Reichert)

Bochum:

—various research projects in the field of the early history of asceticism (J. F. Sprockhoff) and the Śrautasūtras (K. Klaus), or rather Vedic studies in general.

Bonn:

—the analysis of Indian calendar calculations is being continued (C.Vogel)

—a consolidated and critical edition of the Yogabhāṣya is under preparation (Ph. Maas)

—a study of the Sanskrit used in Cambodian inscriptions (K. Bhattacharya and K.-H. Golzio)

—Indian poetics (L. Both)

—the motif of father- and mother-killer in Buddhist Sanskrit literature (Kopp)

—Indo-Tibetan studies (H. Eimer)

Frankfurt:

—attention should be drawn, even though there is no professorship of Sanskrit or Indian Studies in Frankfurt, to the so-called "Titus" project of preparing digitalized editions of ancient texts, in Indo-European languages, including, of course, texts in (Vedic) Sanskrit.

Freiburg:

—a project to decipher and study (the) rock inscriptions from Pakistan (Karakorum Highway) (O. von Hinueber)

—a "Grammar of Epic Sanskrit" will soon be completed (Th. Oberlies) (by the way, "Pali. A Grammar of the Language of the Theravāda Tipīṭaka" by the same author will be released soon).

—the translation and study of Murāri's *Anargharāghava* deserves attention (K. Steiner)

—the study of (the) Gilgit manuscripts is being continued (O. von Hinueber)

Goettingen:

—Sanskrit literature with the Singhalese in Sri Lanka (H. Bechert)

—the canonical literature of Central Asian Sarvāstivādins (S. Bretfeld)

—new edition of the *Mahāparinirvāṇasūtra* (K. Wille)

—Sanskrit manuscript from the Turfan finds

—Study of the karmavaacana texts (Jin-Il Chung)

—"Sanskrit Dictionary of the Buddhist Texts from the Turfan Finds".

Halle:

—critical edition of the Utpattiprakaraṇa of the Mokṣopāya (J. Hanneder / W. Slaje)

—Indoscript [cf. Berlin] (K. Einicke / W. Slaje)

—annotated catalogue of fragments on the early history of Buddhist law (P. Kieffer-Puelz / W. Slaje)

—studies on the philosophy of the Mokṣopāya

—critical edition of Bhāskarakaṇṭha's *Mokṣopāya-ṭīkā*, Vols. 4 and 5 (Sthiti- and Nirvāṇa-Prakaraṇas, respectively)

—various dissertations, e.g. on the development of the Brāhmī script, the problem of intersubjectivity in subjective illusionism of Indian epistemological texts, investigations into the history and development of Dṛṣṭi-Sṛṣṭi-Vāda.

Hamburg:

—a follow-up project of preparing a detailed description catalogue of the manuscripts, etc. microfilmed by the "Nepal-

German Manuscript Preservation Project" is being planned just now (A. Wezler)

—various Buddhist Tāntric texts are being studied (on the bases of Mss. made available by the NGMPP) (by H. Isaacson who, by the way, is one of the editors of the new and critical edition of the *Skandapurāṇa*, prepared at the University of Groningen, in the Netherlands, together with H. Bakker), and is also preparing, together with D. Goodall (Oxford, presently Pondicherry) a critical edition of Vallabhadeva's commentary on the *Raghuvaṁśaṃ*

—Nyāya-Vaiśeṣika (H. Isaacson)

—studies on the old Indian materialism: the systematic Lokāyata (A.Pohlus, now at Halle)

—a critical edition of Kṣemendra's Darpadalana (A. Mohrdiek)

—various Mahāyānasūtras and philosophical texts are made the object of critical studies, and editions, viz. Tathāgatagarbha (M. Zimmermann), Yogācārabhūmi (F. Deleanu and Sung-doo Ahn), Prajñāpāramitā (Y.E. Choong)

—various Kāvya projects (H. Isaacson)

—a group to study the application of methods of literary theories on Indian texts (H. Isaacson, E. Wilden, A. Wezler)

—critical edition and study of Viśvarūpa's *Bhāṣāvṛttivivaraṇapañjikā* (M. Wielinska)

—critical edition and reconstruction of Vācaspatimiśra's *Tattvasamīkṣā*

—the concept of the transfer-of-merit in Hinduism (A. Wezler togetherwith M. Hara, Tokyo)

—edition of unknown commentaries on the *Sāṁkhyakārikā* (A. Wezler together with A. Aklujkar, Vancouver)

Heidelberg:

—Vedic ancillary literature and (other Sanskrit manuscripts in European libraries (P. Aithal)

—text and contexts of the Mahimā-Dharma-Movement in Orissa (B. Baeumer, J. Beltz, S. Das, A. Michaels)

—Sanskrit Syntax (J. Deigner)

—conceptions of time in the canonical Buddhist literature (Ch. Emmerich)

—visualised texts: religious cartography of Vārāṇasī-(J. Gengnagel)

—visualised space: constructs of locality and cartographic representation in Vārāṇasī (interdisciplinary group led by A. Michaels)

—studies on the Saṁskāras of South Indian temple priests (U. Huesken)

—conflicts among priests at the Paśupatināth temple [in Kathmandu] (A.Michaels, N. Sharma)

—myth and cult of the goddess Reṇukā (U. Stark-Wild)

Kiel:

—studies on the textual history and contents of the *Harivaṁśa* (H.Brinkhaus)

—the Xth sarga of the *Bhaṭṭikāvya*, dealing with and illustrating (the) alaṁkāras (H. Brinkhaus)

—the problem of subjectivity in early Indian and Greek philosophy (S. Sellmer)

—various projects on the ethno-histriography (late mediaeval period), i.e. study of regional chronicles as part of the Orissa project (H.Kulke, G. Berkemer, H. Frese)

Leipzig:

—reflections on, and studies in kāvya literature (including that composed in Prākṛta) (B. Koelver)

—ritual and philosophical literature (mainly but not only Buddhist) (A. von Rospatt who, by the way, recently submitted his habilitation thesis on "The Periodic Renovations of the Thrice Blessed Svayambhūcaitya of Kathmandu")

—the manner of recitation of (Vedic) sūktas, and their use; stotra texts (C. Kiehnle)

—hagiographical literature (C. Kiehnle)

—Kauṭilya's *Arthaśāstra* (M. Schetelich).

Mainz:

—*Shamanism in the Ṛgveda* (K. Meisig)

—"Śakuntalā the Swan Woman" (K. Meisig)

—change and wanderings of a narrative from India to China (viz. king Śibi and the Pigeon) (M. Meisig)

—Pañcarātra studies(A. Bock-Raming)

—history of chess (A. Bock-Raming)

—textual history of the Avadānaśataka (H. Michael)

—metaphorical language of Kālidāsa (Kumārasaṁbhava) (M. Jackmuth).

Marburg:

—translation strategies with regard to Sanskrit texts preserved in Tibetan (R. Steiner)

—philosophical studies of legends of Āryasūra's Jātakamālā (A. Hanisch)

—*Kāvyādarśa* (D. Dimitrov)

—Tibetan translation of Āryaśūra's Pārāmitāsamāsa (N. Saito)

—Sarvarakṣita's *Mahāsaṃvartinīkathā*

—Abhinavagupta's *Mālinīvijayavārtika* I 1-399 (J. Hanneder)

—Buddhist narrative literature (M. Hahn)

—Jaina Philosophy (J. Soni)

—Jaina Kathās (J. Soni)

Muenchen:

—Indian drama (M. Zin who, by the way, is working on another volume of "Ajantā — Handbook of the Paintings"-the first 3 volumes of which, compiled by D. Schlingloff, were released recently -, viz. a volume on "Devotional and Ornamental Paintings"

—Jainism (R. Zydenbos)

—Indian games (R. Syed who also continues her studies of the hijras)

—Kālacakra (G. Grönbold)

—Mṛtyuvañanā, a Buddhist Skt. Text (J. Schneider)

Muenster:

—Gilgit Skt. Manuscripts and fragments from Eastern Turkistan (Sarvāstivāda) (A. Mette who recently moved back to Muenchen)

—Śaṅkara, and his reception (K. Rueping)

—Vedic Sanskrit (K. Praus)

Tuebingen:

—Sanskrit drama and theatre, especially the plays ascribed to Bhāsa and the Kuṭiyaṭṭam performance tradition of Kerala (H. Brueckner)

—the Basel Mission in 19th Century South India (H. Brueckner)

—south Indian performance traditions (folk and classical)

—seven doctoral dissertations. The topics cover a range from Vedic sacrifice to the history of modern literature. The majority deal with textual problems in the plays ascribed to Bhāsa and with the Sanskrit theatre of Kerala (H. Brueckner)

—Indian classical drama theory (M. Lingorska-Grafe)

—classical Indian mathematics and logic (M. Guhe)

—groups working on religion within the Orissa Project (cf. Kiel), the common subject being "sacred centres and religious communities: localization, theological legitimation and relations to political power" (H. von Stietencron, A. Malinar, G. Ch. Tripathi, S. Arp): i.e. using inscriptions, the Māhātmya literature, theological literature and hagiographics and certain poetical works, certain ritual texts (e.g. Sadāśiva's Yātrāpaddhati) critical editions of which are being prepared.

Wuerzburg:

—syntactical studies of early Vedic prose texts (H. Hettrich).

STATUS OF SANSKRIT IN HUNGARY

Gyula Wojtilla

Regular Courses in Sanskrit at university level were first introduced in Hungary in the year 1873 and since that time this tradition remained uninterrupted.

At present Sanskrit is being taught at two universities and in one college. Research work is going on at the Hungarian Academy of Sciences, at the Eötvös Loránd University, Budapest and the Szeged University.

Activities in Teaching Sanskrit

The Department of Indo-European Linguistics of the Rötvös Loránd University, Budapest offers M.A. courses in Sanskrit. The normal duration of such a study course is four years. The regular students of the department get also a training in Hindi and Indo-European comparative linguistics. Pāli language and History of Indian philosophy as an optional subject forms part of the curriculum. Teaching and scientific work on Sanskrit suffered a severe loss in 1995 when the post of a Sanskrit Reader was abolished. Under these circumstances the Department now cannot conduct Ph.D. courses and the scientific activity in Sanskrit practically stopped. Assistant-Professor Mrs Ildikó Puskás, Department of Ancient History delivers lectures on Hinduism.

The Department of Ancient History of the University of Szeged headed by Prof. Gyula Wojtilla houses classical Indian studies including fundamental and advanced Sanskrit

courses attended by students of history, linguistics and philosophy in a considerable number. The department gives room for preparing M.A. thesis in Indian history or religion, too. Hinduism and Buddhism are going to be taught in the Department of Religious Studies of the University of Szeged in 2001.

The "Tan Kapuja'' (The Gate of Dharma) Buddhist College in Budapest also included elementary Sanskrit courses in its curriculum. Tibor Körtvélyesi M.A. the Sanskrit teacher of the Buddhist College who educated at the Lorand Eotvos University prepared a practical grammar of Sanskrit in Hungarian and so made considerably easier Sanskrit learning for beginners.

Activities in Sanskrit Research

Due to the strenuous efforts in Sanskrit teaching the position of Sanskrit in the scientific life is strong. The traditional topics of research such as Sanskrit philology, historical linguistic are still maintained at a high level and beside them now history of Indian and Buddhist philosophy occupy an important place. Hungarian scholars read papers on the world Sanskrit Conferences and on the ICANAS as well as they are frequently guest lecturers on Indian, British German and other foreign universities. Prof. Gyula Wojtilla is a member of the Consultative Committee of the International Association of Sanskrit Studies. For his brilliant life-work was awarded by M.M. Joshi, Union Minister of Human Resource Development with Dayawati Modi Vishwasanskriti Samman was conferred to Prof. Jōzsef Vekerdi by Shri M.M. Joshi, Union Minister of Human Resource Development in Bombay in November 2000.

(a) Translation and Interpretation of Sanskrit Texts

Prof. Jōzsef Vekerdi brought out a fine Hungarian translation of great part of the *Rāmāyaṇa* of Vālmīki (1997) and that of the full *Buddhacarita* of Aśvaghoṣa (1999) both

in original Sanskrit metres. He translated also a rich selection from the Jātakas and the complete *Dhammapada* from Pāli into Hungarian in 1998 and 1999 respectively. Prof. Gyula Wojtilla published the Hungarian translation of Chapter Seven of the Mānavadharmaśāstra and Daṇḍin's *Daśakumāracarita* (1998). Judith Fehér M.A., Ph.D. research worker in the Institute of Linguistics, Hungarian Academy of Sciences rendered into Hungarian Buddhist Sanskrit texts such as the *Ratnāvalī* of Nāgārjuna a selection from the *Mūlamadhyamakakārikā* of Nāgārjuna (1997). Ferenc Ruzsa M.A., Ph.D., Reader of the Department of Ancient and Medieval Philosophy at the Eötvös Loránd University published the introductory chapters of the *Brahmasūtra-Śāṅkarabhāṣya* with exhaustive explanations in Hungarian together with a study.

(b) Arthaśāstra, Dharmaśāstra

Prof. Gyula Wojtilla wrote a paper on the chapter seven of the Mānavadharmaśāstra (in Hungarian) and the Sītādhyakṣaprakaraṇa of the Arthaśāstra (in English).

(c) Kṛṣiśāstra

Prof. Gyula Wojtilla's History of Kṛṣiśāstra saw the light of the day in 1999. He delivered a paper under the title "Kṛṣisamayanirṇaya" on the XIth World Sanskrit Conference, Torino April 2000.

(d) Philosophy

Ferenc Ruzsa appended a long introductory study to his translation of the *Brahmasūtra Śaṅkarabhāṣya* (1996) and read a paper "The meaning of Āruṇi's promise" on the XIth World Sanskrit Conference.

(e) Historical Linguistics

Prof. Gyula Wojtilla read a paper about the prehistory of Indo-Āryan languages on a conference concerning prehistory in Szeged in January 2000 (in press) and an article

by him on the Sanskrit word *godhūma* and its cognates in various Indo-European languages appeared in the same year.

Current Projects

Research projects are supported by the Hungarian Academy of Sciences, the above mentioned universities but mainly sponsored by the Hungarian Scientific Research Fund. Among the projects the following ones may be mentioned:

(a) Philosophy. Ferenc Ruzsa is going to launch a four year program in order to edit and translate some basic Vaiśeṣika texts from manuscripts.

(b) Kāmaśāstra. Gyula Wojtilla has been working on a critical edition of the Kuṭṭanīmatam of Dāmodaragupta and in collaboration with Prof. Kenneth G. Zysk, University of Copenhagen he prepares a history of the Kāmaśāstra for the Brill Publishers, Leiden (The Netherlands).

(c) Gyula Wojtilla is editing a Reader of Early Indian history for university students including numerous Sanskrit sources.

Journals and Series Containing Articles on Sanskrit

Acta Antiqua (Academiae Scientiarum Hungaricae) in Hungarian

Acta Antiqua et Archaeologica (University of Szeged) in English or Hungarian

Acta Antiqua (Academiae Scientiarum Hungaricae) in English, German or French

Keletkutatās (Oriental Research) in Hungarian

Oriental Studies

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STATUS OF SANSKRIT STUDIES IN INDONESIA

Prof. Abhirāja Rajendra Mishra

A Greater India : An Introduction

The ancient history of the far-east Asian countries and the Pacific regions is still unknown in the absence of authentic evidences. But the credit goes to those Indian, Greek, Chinese and Arabic sources which are quite helpful in tracing the antiquity of these territories and islands which remained the parts of Greater India, right from the First Century A.D. to the 15th Century A.D.

The foundation and expansion of Indian rule and culture respectively, in the various parts of the Pacific region, took place just in the beginning of the 1st Century A.D. Campā (modern Vietnam), Kambuja (Cambodia), Sukhodaya, Dwārāvati and Ayodhyā (Thailand) Katāha. Dweepa (old Keddah, Malaysia), Suvarṇabhūmi (Myanmar), Śrivijaya (Sumatra) and Śailendra kingdom (Java and Bali) emerged as an independent Indian Empire, either in the 1st Century A.D. or 2nd, but not later than the 5th Century A.D. The exact date of the foundation of the Indian rule in these territories may be clearly known through the significant plentiful inscriptions and rock-edicts, found in these areas which delineate the vivid account of the *Śrimāra-dynasty* in Campā, *Kauṇḍinya* dynasty in Kambuja, *Śrivijaya dynasty* in Sumatra and *Śailendra* dynasty in Java and Bali.

The adventurous mariners of the ancient days used to visit these marine-islands frequently. The *belles-lettres* in

Saṁskṛta preserve ample records of these voyages. Apart from the *Rāmāyaṇa* and *Mahābhārata* and many more of the voluminous Purāṇas as well, some Buddhist texts also narrate these inter-island adventures. *Mahāvanśa* and *Laṅkāvatārasūtra* deserve special mention in these texts. Here we find an authentic and interesting description of those merchants who crossed over the terrific oceans, reached unknown islands full of high mountains, deep rivers, dreadful ravines and terrible forests. These merchants have been called the *Sārthavāhas*. The most amazing account in this connection is that of the *Veṇupatha* (bamboo-way), *Ajāpatha* (the way crossed by a goat) and *Meṣapatha* (the way crossed by a ram) practiced by these merchants occasionally.

Guṇādhya's *Bṛhatkathā*, the main source of the later *Saṁskṛta* fiction-literature also presented such challenging maritime journeys. Unfortunately, this epoch-making treasure of the interlinked lengthy folk-tales was destroyed for reasons unknown, but some writers of the later period reproduced these stories, borrowing them from the oral traditions. The *Bṛhatkathāmañjarī* of Kṣemendra, the *Kathāsaritsāgara* of Somadeva and the *Bṛhatkathāśloka- saṅgraha* of Budhaswamin are the available recensions of the *Bṛhākathat*. These texts shed adequate light on ancient voyages along with their dangers, calamities and weather-caused difficulties like cyclones, typhoons and wreck of the ship.

Now we come to the main *Indian source*, which is available in the *Vālmīki Rāmāyaṇa*. While commanding the monkey commander *Vinata* for tracing Devī Sītā in the Eastern direction, Sugrīva, the monkey-king, presents a vivid as well as exhaustive account of the Pacific islands. He introduces the island of Java, Bali and others along with their high mountains, lakes, rivers and glaciers etc. This minute observation creates much bewilderment to us on one hand and on the other hand it attracts us through its glamorous and bewitching descriptions. Only the modern geographers can certify the sanctity and exactitude of these references.

Sugrīva, the monkey-ruler says :

यत्नवन्तो यवद्वीपं सप्तराज्योपशोभितम्।
सुवर्णरूप्यकद्वीपं सुवर्णाकरमण्डितम्।।
यवद्वीपमतिक्रम्य शिशिरो नाम पर्वतः।
दिवं स्पृशति शृङ्गेण देवदानवशोभितः।।

—Rāmāyaṇam, Kiṣkindhākāṇḍam

'You will have to go to the Yavadweepa (the island of Java) which occupies seven kingdoms and seems to be distinct because of its gold-mines. It possesses the islands of gold and silver. After crossing over the Yavadweepa, there stands a mountain namely *Śiśira*. Being inhabited by the gods and demons simultaneously, it touches the Paradise through its summit.''

This description goes on unless we come to the last island of this territory which is possibly the modern *Irianjaya* island of Indonesia. This is the end of the earth, says Vālmīki. Nothing is left behind here except the dense darkness. This region is fully deprived of Sun and Moon and is absolutely impenetrable.:

ततः परमगम्या स्याद् दिक्पूर्वा त्रिदशाऽवृता।
रहिता सूर्यचन्द्राभ्यामदृश्या तमसाऽऽवृता।।

Its not a poetic fiction. Its a crude reality. Standing on the sea-shore, if one stretches out his eyes towards Hawaii islands of America one will find an endless thick layer of darkness. According to Maharṣi Vālmīki it is the beginning point of the earthen dimension. The glittering rays of the rising sun touch the margin of this land, for the first time. That's why, this territory is called to be the *Udayavarṣa* (rising Sun's land). Being illuminated by the mighty rays of the Sun, this direction is also called the *Pūrvā Dik* (the foremost direction).

Maharṣi Vālmīki gives various names of mountains like *Niṣadha* etc. which are yet to be identified authentically. But

this much is beyond any doubt that the writer of the *Rāmāyaṇa* knew very well about these Pacific islands. He is capable of presenting the first hand knowledge of these islands, delineating their *flora and fauna*, their inhabitants, their way of life, their habits and physical structures etc. Now, we leave this context here.[1]

Apart from these Indian sources, we have some more evidences to know about these far-east countries. These are divided in three sections:

1 Greek Sources,

2. Chinese Sources, and

3. Arabian Sources.

The account written by Ptolemy tells about some golden island (Chrysie) situated somewhere in the Pacific ocean. It is, therefore, understood that these Greek writers were fully aware of these far-east islands. Nevertheless, their knowledge was confined to the island of Sumatra, which was under the rule of Śrivijaya Dynasty, from the very beginning. Mc Crindles, Ancient India as described by Ptolemy, pp. 238-241.

The Chinese, sources are more reliable. China, being a next door neighbour to these islands was in the direct touch of regions. The political crises of these ever-warring islands always influenced China and sometimes it had to intervene in the internal affairs of these countries. The history of *Ming Dynasty* has retained all these evidences carefully.

But the Arabic sources, as compared with above mentioned Chinese sources seem to be secondary. Al-Beruni. Yakuta, Saharyar and other Muslim historians have presented their accounts concerning '*Jabuj*' which has been identified with श्रीविजय (Śrivijaya) empire. But all these evidences are based upon the Indian and Greek accounts widely known to the whole world. Here is nothing new and distinct to be examined.

Now, it becomes clear that the scattered islands of the Pacific region were known to Indians, Greeks, Chinese and Arabian people. But the most striking point is this that ancient Indian mariners used to visit these islands frequently regarding their merchandise. According to the rules of Dharmaśāstra only the eldest prince could be the ruler after his father. Other princes, in spite of their valour, dignity and other personal merits, had no political future in India. It also motivated them to judge their destiny. Therefore, they started for conquering these islands, along with their devoted warriors and many of them achieved success also. Thus the Indian colonial rule started in these islands just in the first two or three centuries of Christ.

B. History of Javanese Hindu Empire

The inscription of *Pūrṇavarmā*, which is still preserved in the museum of Badung (Western Java) certifies Indian rule in the island of Java. But the date of this inscription is still fluctuating between 1st and 4th Century A.D. Since the Indian colonial rule started in Kambuja in the first century A.D. under the kingship of Kauṇḍinya I, it would not be unjust to infer that *Pūrṇavarmā* also could have established his empire in Western Java at the same time. However, the political history of Java, up to the 4th Century A.D. lies in darkness.

Fortunately, the rock-edict recovered from debris of the *Pūtikeśvara Śiva* temple, built on the back of Bukir hill in Central Java, tells the chronological history of Javanese Hindu Empire. This rock-edict consists of 12 *Saṁskṛta* Ślokas. According to the theme of these *ślokas*, the great king Sannaha, a descendant of Shailendras of Kaṭah Dweepa (Malaysia) founded Shailendra empire in the city of Mataram, situated in the central Java. This Hindu empire remained prosperous upto the 15th Century A.D. until it was devastated by the fierce Islamic invasion of Fatahillah in 1478 A.D.

Now, the Hindu empire of Java is divided into four dynasties. But these dynasties don't remind us of any founder

ruler. Actually they are based upon the name of different capital cities.

1. Matarām Dynasty (मतरामवंश)

Sannāh, *Sanjay* (732 A.D.), Rakai Varak, Rakai Garung, Rakai Pikatan, Rakai Quvangi (882 A.D.), Rakai Vatuh Malang (886 A.D.), *Vatukar Balitung* (898-910 A.D.), Dakshottama (903 A.D.), Tulodong (919-21 A.D.), Bawa (928 A.D.), *Sindok* (929-947 A.D.), Ishānatungavijayā (948 A.D.), Mukutavansha Vardhan, *Dharmavansh* (985-1006 A.D.), *Eralanga* (1019-1042 A.D.)

2. Kadirī Dynasty (कडिरीवंश)

Jayavarṣa Digjay Śāstraprabhu (1104 A.D.), *Kameshvar I* (1135 A.D.), Jayabhaya (1135-57 A.D.), Sarveshvara (1161 A.D.), Aryeshvara (1171 A.D.), Krauñcāryadeepa (1181 A.D.), Kameshvara II (1185 A.D.), Kṛtajaya (1222 A.D.).

3. Sinhasāri Dynasty (सिंहसारिवंश)

Rajasa (Kena Angrok, 1222-27 A.D.), Anuṣapati (1227-48 A.D.), Panjitoha Jaya, Ranga Wuni alias Shri Jaya, Viṣṇuvardhana (upto 1254 A.D.), Kṛtanagar (1254-92 A.D.).

4. Majapahit Dynasty (मजपहितवंश)

Kṛtarājas Jayavardhana (1293-1309 A.D.), Jayanagar (1309-28 A.D.), Gāyatrī, Tribhuvanottunga Devī Jayaviṣṇuvardhinī (1350 A.D.), *Hayam Wuruk Rajasa Nagar* (1350-89 A.D.), Vikramavardhana (1389-1429 A.D.), Suhita (1429-46 A.D.), Shri Kṛtavijaya (1446-51 A.D.), Rajasavardhan (51-56 A.D.), Hyang Pūrvaviṣesha (1456-66 A.D.), Sinhavikramavardhan (1466-78), Bhatar Prabhu Girindravardhan Raṇavijaya (1478-1486 A.D.).

I have presented a brief account of the four dynasties which ruled over Java from 732 to 1486 A.D. But this must be noted that Javanese Hindu Empire does not mean here an

empire confined to the island of Java only. It was of course THE GREATER JAVA which included not only Sumatra, Bali, Borneo, Madura, Lombok and other adjoining small islands but Malay, Selebeez and Philippines also. The NĀGA-RAKṚTĀGAMA, a historical treatise written by the great poet Prapañca (1365 A.D.) presents a vivid description of those islands which were under the rule of Rajasanagar (1350-89 A.D.). That means, the whole (modern) Indonesia, Malaysia and the far-east islands of the Pacific ocean were one and single political entity in the 14th Century A.D.

C. Sanskrit in Indonesia (Java and Bali)

The Indonesia of today means 13677 islands situated in the Pacific Ocean's area, stretching 3200 kms from west to east and 1800 kms from north to south. The Western and eastern limits of this country reach up to Andaman-Nikobar (India) and Hawaii (America). As such, the northern and southern limits touch the territory of Malaysia-Philippines and Australia.

After its glorious Hindu rule (1st to 16th Century A.D.) Java came under Islamization. It was again toppled by the Dutch forces, who ruled there for several centuries. At the time of the 2nd world war it was snatched by the Britishers and lastly it was captured by Japan. But, the humiliated and frightened Japanese-forces fled away and consequent upon these political events the freedom-fighters of Indonesia SUKARNO and HATTA declared its independence on the 17th August 1945.

Now it is to be noted that the modern structure of Indonesia is not much different from the structure of old Greater Javanese Empire. Even then, we will have to keep it in our mind that *Saṁskṛta* as an illustrious and dignified symbol of Hinduism could achieve splendid literary grandeur and royal patronage mostly in Java, Bali, Sumatra and Tunjungapur (Borneo).

Most of the Javanese kings favoured their lengthy titles only in Saṁskṛta. Balitunga of Mataram Dynasty was known as वलितुंग उत्तुङ्गदेव/श्रीईश्वर केशवोत्सवतुङ्ग/श्रीधर्मोदयमहाशम्भु/ श्रीमहाराज केगलुद्यः गरुडमुख/ईश्वरकेशवसमरोत्तुङ्ग etc.

श्रीसज्जनसन्मतानुराग उत्तङ्गदेव is added to the name of Tulodong (921 A.D.) in his inscriptions.

The second ruler of the Kadiri Dynasty Kāmeshvara I had a lengthy title like श्री महाराजरकेसिरिकन-श्रीकामेश्वर-सकल-भुवनतुष्टिकरण-सर्वानिवार्यवीर्य-पराक्रमदिग्विजयोत्तुङ्गदेव.

All these above cited royal titles show how frequently *Saṁskṛta* was used even in the beginning phase of the Hindu rule in Java! All these titles had complete parity with those of Indian rulers. Now I move towards some more distinct evidences.

1. Inscriptions in Saṁskṛta

As I have uttered earlier, several Javanese inscriptions have been documented in flowery as well as ornate *Saṁskṛta*. I would like to support my statements through a few illustrations.

The *Changal* inscription, written in *Pallava* script of Southern India delineates the sublime personality of King *Sanjaya* like this :

> श्रीमान् यो माननीयो बुधजननिकरैश्शास्त्रसूक्ष्मार्थवेदी
> रक्षाशौर्यादिगुण्यो रघुरिव विजिताऽनेकसामन्तचक्रः।
> राजा श्रीसञ्जयाख्यो रविरिव यशसा दिग्विदिक्ख्यातलक्ष्मी-
> स्सूनुस्सन्नाहनाम्नस्स्वसुर (पतिसम) न्यायतश्शास्ति राज्यम्।।

—Changal Inscription, Verse II.

The प्रशस्ति (panegyric poem) of *Samrāt Eralang*, the most resplendent gem of the same dynasty, is still preserved in Calcutta museum. It consists of forty Sanskrit ślokas and

presents the most distinctive and excellent standard of poetry. The ornamentation of words and its meanings create bewitching effect and the reader speechlessly stands spell-bound. The daughter i.e. crown-princess of Sindoka, namely Ishānatungavijayā bears the simile of मानसवासरम्या हंसी. The complete reference is quoted here :

तस्यात्मजाऽकलुषमानसवासरम्या
हंसी यथा सुगतपक्षसहाऽभिवद्या।
सा राजहंसदुहितेवविवर्धयन्ती।
श्रीशानतुङ्गविजयेति रराज राज्ञी।।
मन्दाकिनीमिव तदात्मसमां समृद्ध्या
क्षीरार्णवः प्रथितशुद्धिगुणान्तरात्मा।
ताञ्चाकरोत्प्रणयिनीं नयनाऽभिनन्दी
श्रीलोकपालनृपतिर्नरनाथनागः।।

—Eralanga Prashastih, Verses 6&7.

Perusing these glamorous verses we are reminded of *Samudra-Gupta Prashasti* composed by *Hariṣeṇa*. It certifies the poet's capacity for the stylistic approach and his prosodic adequacy. The beauty of Anuprāsa is to be seen in the 9th verse of this Prashasti :

तस्मात्प्रादुरभूत्प्रभावविशदो भूभूषणोद्भूतये
भूतानाम्भवभावनोद्यतधिया क्ष्माम्भावयन् भूतिभिः।
शौरिश्चाऽप्रतिमप्रभाभिरभयो भास्वानिवाऽभ्युद्यत-
श्शत्रूणामिभकुम्भकुम्भदलने पुत्रः प्रभुर्भूभुजाम्।।

The prettiness of alliteration produced by the words alone remarkably creates an impression. What to say about the syrupy taste of the poem? It is enough to prove the excellence of Saṁskṛta poetry in the period of Javanese Hindu Empire.

Several hundred such Saṁskṛta inscriptions have been collected by the Douch and Javanese scholars. Most of them

have been published. A keen perusal of these Sanskrit poems proves the popularity of this language in Indonesia in old days.

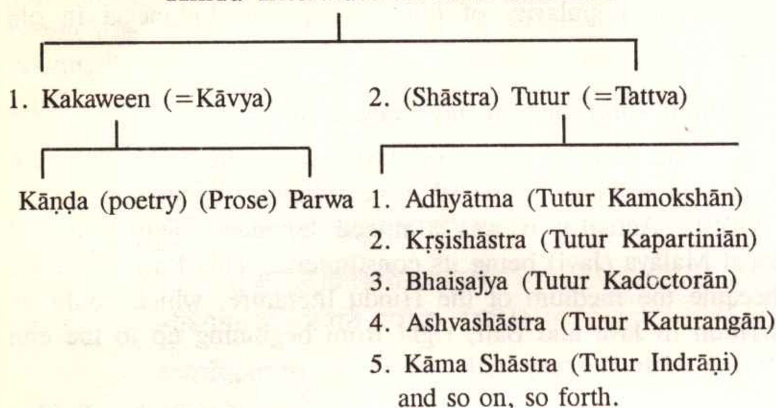
2. Hindu Literature of Java and Bali

The Hindu rulers of Java, with the help of great Saṁskṛta erudites prepared a new literary language namely 'KAWI'. Actually it was a mixed language, Saṁskṛta and local Malaya (Javi) being its constitutents. This Kawi language became the medium of the Hindu literature, which could be written in Java and Bali, right from beginning up to the end of the 15th Century A.D.

The complete literature of Indonesia can be divided into three parts on the basis of metres, used. They are:

1. Kakaween (=Kāvya) further divided in Kāṇḍa (poetry and Parva (prose) based on Sanskrit metres.
2. Kidunga, written in Tengahan metres (=incorrect Sanskrit metres) in the Sultanat-period (16, 17, 18th centuries A.D.).
3. Geguritan, written in local Javanese metres called Machapat (45 in number) in 19th and 20th Centuries A.D.

Now, it is clear that only the Kakaween literature belongs to the Hindu culture because it is more or less, the reproduction of Indian literature i.e., Vedas, Purāṇas, smṛtis, Shāstras and other literatary works. The exhaustive account of this India-based Indonesian Hindu literature can't be confined to some pages. It requires the dimension of a voluminous book. However, I would like to provide a consolidate and complete information of the same.



Dr. *Ulen Beach* is of opinion, that the oldest Kakaween had been composed in the 856 A.D. It is a small didactic poem. On the other hand, most of the Western and Javanese scholars firmly believe that the *Rāmāyaṇa* Kakaween of Mpu Yogishvara is the first and oldest work of the Javanese Hindu literature.

The above mentioned statement seems evident because of the literary sublimity and stylistic peculiarities of this monumental poem.

3. Rāmāyaṇa Kakaween : The First Sanskṛta Based Poem

This epoch-making literary work, having 26 cantoes and 2778 Kawi-ślokas, was composed by the great poet Mpu Yogishvara under the patronage of the Matayam-king Vatukur Balitunga in the end of the 9th Century A.D. The poet has borrowed the theme from the Vālmīki *Rāmāyaṇa* and Bhaṭṭ-ikāvya but at the same time he is deeply indebted to the great poet Kālidāsa also, specially in the context of Rāma's lamentation for Sītā. The ornamentation of language is parallel to the classical Sanskrit poetry of Bhaṭṭi, Māgha and Shrīharṣa etc. Mpu Yogishvara is adept in *Rāmāyaṇa, Mahābhārata, Śrimadbhāgavadgītā, Kāmandaka* and Vātsyāyana's *Kāma-*

shāstra etc. He uses the toughest Sanskrit metres like Suvadamā, Nardataka, Vanshapatrapatita and Daṇḍaka with utmost capacity and efficacy. The resemblance of Bhaṭṭi's poetry can be seen very easily in this Kakaween :

सक्वेह् निकन्तलग तन्हन तन्यतुञ्जुङ्
तञ्जुङ्न्य तन्हन कुरङ् पदमेसि कुम्बङ्।
कुम्बङ्न्य कप्व मुनि तन्हन तन्यशब्द
शब्दन्य कर्णसुक तन्हन तन्मनोज्ञ॥[1]

In the galaxy of Kakaweens we find many more major and minor poems based on *Rāmāyaṇa* episode, *Mahābhārata*, Purāṇic themes and Buddhist Jātakas. However, keeping in mind the limit of this article, only an informative list is possible to be presented.

Name of Kakaween	*Poet*	*Period*	*Theme*
1. Arjuna Vivāha Kakaween	Mpu Kāṇva	1035 A.D.	*Kirātārjunīyaṃ* of Bhāravi
2. Kṛṣṇāyana Kakaween	Mpu Triguṇa	1050-1106	Kṛṣṇa-Rukmiṇī theme
3. Sumanasāntaka Kakaween	Mpu Moṇaguṇa	-do-	*Raghuvaṁśaṃ* of Kālidāsa.
4. Smaradahana Kakaween	Mpu Dharmaja	1106-35 A.D.	*Kumāra-sambhavaṃ*
5. Bhaumakāvyaṃ	Unknown poet	-do-	Sāmba-Yajñavati marriage-theme
6. Bhāratayuddha Kakaween	Mpu Sedaha	1137-58 A.D.	Duel between Bhīma, and Duryodhana
7. Harivaṁsha Kakaween	Mpu Panuluha	-do-	*Mahābhārata* stories

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1. cf न तज्जलं यन्न सुचारुपङ्कजं न पङ्कजं तद्यदलीनषट्पदम्।
न षट्पदोऽसौ न जुगुञ्ज यः कलं न गुञ्जनं तन्न जहार यन्मनः॥

–*Bhāṭṭikāvyaṃ*

8.	Ghoṭotkachāshraya	-do-	-do-	-do-
9.	Chakravākadūta or Vṛttasañchaya Kakaween	Mpu Tanakunga	1222-27 A.D.	Didactic poems (first two)
10.	Pativrāta Kakaween	-do-		
11.	Lubdhaka Kakaween	-do-		Story of a hunter
12.	Arjunavijaya Kakaween	Mpu Tantular	1330-89 A.D.	Sahasrārjuna-theme
13.	Sutasoma Kakaween	-do-		Sutasoma Jātaka
14.	Nāgarakṛtāgama	Mpu Prapañca	1365 A.D.	History of Java (1222-1389 A.D.)

Apart from these major Kakaweens some other were also composed in different times. The writers are unknown. They are *Brahmāṇḍa Purāṇa, Kuñjarakarṇa*, Arjuna Sahasrabāhu, Pārthayajña, Kālayavanāntaka, Harishraya, Harivijaya, Kṛṣṇāntaka, Ratnavijaya, Vighnotsava, Singhalāngala, Subhadrāvivāha and Abhimanyuvivāha Kakaweens.

The Ādi-virāta-udyoga, Bhiṣma-Strī-Āshrama-Vāsa-Mūsala-Prāsthānika and Swargārohaṇa Parvas of the *Mahābhārata* were translated in the Kawi-prose in the regime of Dharmavansha (990-1007 A.D.) and his son-in-law Airlanga (1010-49 A.D.).

The Uttarakāṇḍa, Agastyaparva, Vibudhaparwa, *Ādi-Purāṇa*, Kaurawāshrama, Kuñjara-karṇa and Sinhalangala etc. are other prose works of Kawi language.

The Shāstra-literature (Tuturs) of the Kawi language is extremely comprehensive. It is hard to enumerate each and every work. Therefore, I furnish here a consolidated list of these works for the information and satisfaction of scholars :

Bhuvanakosha, Bhuwana Saṅkshepa, Bṛhaspatitattva, Tattvajñāna, Shabdapralīna, Amṛta Kuṇḍalinī, Swacchanda-

maraṇa, Nirmalajñāna, Parama Kaivalyapada, Pañcamahābhūtā, Tutur Pramārtha, Sharīraveda, Shashāṅkasharaṇa, Tutur Kamokshān, Ishvara Uvācha, Chaturpakshopadesha Mahāratna, Saptapraṇava, Aṣṭaloma, Saptoṅkāratattvavisheṣa and Ātmaprashansā etc. belong to various *Āgamas*.

The Hindu rituals, sacraments and methods of worship have been explained in the Āgama Tīrta, Sūryasevana, Shiva-Buddha, Arga(=Arghya), Pātra, Pūjāparikrama (=Parikarma) Anuṣṭhānarata sora Aṣṭivedanā, Shivatattba Purāṇa, Pitṛpūjā, Pūjāpañcabalīkarma, Viṣṇunāma, Dipamala, Tattvakāla, Cakrānagāra, Shavavedanā, Yamatattva, Sūryamaṇḍala and Caturpātaka etc.

The works related with *Nītiśāstra* are Sārasamuccaya, Tatri Kāmandaka, Ślokāntara, Raṇayajña, Vidhishāstra and Chandapiṅgala (Pañcatantra stories).

Most significant works in the *Rājaśāstra* (Political Science) are Indraloka, Mantri Shāsana, Nava Nāṭyakrama-Nagara, Navaśāsana, Bhāvanā Purāṇa, Dharma-śiṣya, Jagatkāraṇa, Prabhuvibhūti and Caturpakshopadesha etc.

The works in *Medical Science* are Pameda Smara (veneral disease), Uṣaḍa ning Upas (Viṣāparihāra), Usada Baduh (insanity), Viṣada Kachachara (Śitalāprakopa) and Kalimosada etc.

The works in the *Kāmashāstra* are Smaratantra, Smara Kriyālakṣaṇa, Angulipravesha, Anaṅgaśāstra, Rahasya Sangama, Ananga Upadeśa, Indrāṇī, Rukmiṇī, Sandhisūtra and Madanodaya etc.

Now, I give rest to this lengthy list, although hundreds and hundreds eminent works, belonging to various disciplines, are yet to be introduced. They are concerned with palmistry, grammar, lexicography, the science of omens, veterinary science and so on, so forth.

4. Inter-Relation Between Saṁskṛta & Balinese—Javanese Literature (*Saṁskṛta* based Javanese Literature)

As I have said earlier, the more effective appearance of Saṁskṛta is available in Javanese literature. Right from beginning (1st Century A.D.) to the end of the Hindu rule (16th Century A.D.) innumerable books have been written by the Javanese scholars. The language, they used, is well known by the name *Kawi*. Actually it was literary mixture of *Saṁskṛta* and indigenous Javanese. Another name, given to this language is OLD JAVANESE (just contrary to NEW JAVANESE in which Arabic and Persian words prevailed rather than Sanskrit words. However, these terms have been postulated by the Douch scholars for their own satisfaction).

Thus the KAWI language remained the medium of literature creation not only in *Java and Bali*, but in other islands also up to the Islamization of this region. *Rāmāyaṇa*, *Mahābhārata*, several Purāṇas and most of the Sanskrit Mahākāvyas were either translated from Sanskrit to Kawi, or reproduced in Kawi. Original literary creations are also plenty in number. I would like to present an exhaustive account of the *Saṁskṛta-based Kawi-literature* through a figure given below :

KAWILITERATURE

Kāṇḍa (काण्ड) (poetry)	(prose) Parwa (पर्व)
1. Kakaween (Sans. metres)	TUTUR or Tattvaśāstra
2. Kiḍung (Tengahan metres)	(Philosophy, Astrology, Sexology,
3. Geguritan (Machapat metres)	Lexicography etc.)

As I have clarified above, Kawi language is a bit distinct from Saṁskṛta. On the other hand it is blending of Sanskrit and local Javi (=Malay) words. But a Sanskritist can read and digest it very easily. I would like to quote a verse from *RĀMĀYAṆA KAKAWEEN* of Mahākawi Yogishvara (9th Century A.D.).

Hanuman, disguised as an ascetic asks Lord Rāma:

हे साधु दिव्य कित धीर विनङ् मराङ्के
अत्यन्त दुर्गम निकिङ् गिरि ऋष्यमूक।
सङ् ह्यङ् महेश्वर तुविन् मलिमिह् मराङ्के
न्द्यानुङ् प्रयोजन इने पनुसुप्त कालिह्।।

—Rāmāyaṇa Kakaween, 7-135

Undoubtedly, it seems a pure Sanskrit composition. The metre used here is Vasantatilakā. I don't think that this verse may prove obscure, even to a common reader of Saṁskṛta. To me, Saṁskṛta and Kawi languages seem to be one and the same, except the difference between the two scripts.

5. **Complete Kawi-Literature of Bali and Java**

Here is presented a brief account of the KAWI literature just parallel to Saṁskṛta :

Saṁskṛta Work	Kawi Work	Writer and his time
1. Vālmiki Rāmāyaṇa	Rāmāyaṇa Kakaween	Yogishwara, 9th cen. A.D.
2. Sahasrārjuna Theme	1. Arjunavijaya Kakaween	Tantular, 14th cen. A.D.
	2. Lokapāl Kakaween	Yashādipur II, 18th Cen. A.D.
	3. Arjuna Sasrabāhu Kak.	Sindhu Śāstra, 18th Cen. A.D.
3. Mālī-Sumālī Theme	Harishraya Kakaween	unknown -
4. Meghanādu Theme	Indrabandhan Kak.	20th Cen A.D.
5. Rāvaṇa & Marutta	Shakakāla Kakaween	unknown -
6. Paraśurāma Theme	Rāma Parashu Vijay Kak.	-do-
7. Shatrughna-Lavaṇāsura	Rāmakāṇḍa Kakaween	-do-
8. Uttarakāṇḍa Theme	1. Uttarakāṇḍa (prose)	-do-

	2. Tattvga Uttarakāṇḍa	-do-
9. Agastya Theme	1. Agastya Parwa (prose)	-do-
	2. Vibudha Parwa (prose)	-do-

10. Mahābhārata Ādi, Virāta, Udyoga, Bhīṣma, Stri, Āṣramawāsa, Musala, Prāsthānika and Swargārohaṇa (9 parwas) translated in Kawi under the patronage of DHARMAVANSHA (10th Cen A.D.)

* Based on various themes of Mahābhārata.

1. Korawāshrama (prose)	A.D. Period unknown
2. Ādi Purāṇa (prose)	-do-
3. Harivijaya Kakaween	-do-
4. Bhāratayuddha Kakaween	Mpu Sedah, 12th Cen.
5. Virāṭa Vijaya Kakaween	A.D. Period unknown
6. Subhadrāvivāha Kakaween	-do-
7. Āraṇyaka Parva	-do-
8. Abhimanyu Vivāha Kakaween	-do-
9. Ratna Vijaya Kakaween	-do-
10. Nahuṣaparājaya Kakaween	-do-
11. Indravijaya Kakaween	-do-
12. Prajāpatisuta Niyata Kak.	-do-
13. Vṛtrāntaka Kakaveen	-do-
14. Dimbi Vicitra Kakaween	-do-
15. Ambāśraya Kakaween	-do-
16. Khāṇḍavavanadāhana Kak.	-do-
17. Pārthavijaya Kakaween	-do-
18. Dḥarma Kusuma Kakaween	-do-
19. Nawa Ruchi Kakaween	-do-

20. Bhima Ruchi Kakaween -do-
21. Kṛṣṇāntaka Kakaween -do-

Pure Literary Works

1	Raghuvaṁshaṃ of Kālidāsa	Sumanasāntaka Kakaween	Moṇaguṇa, 12th C.A.D.
2	Kumārasambhavaṃ	Smaradahana Kakaween	Dharmaja 12th C.A.D.
3	Meghadūtaṃ	Cakravākadūta Kakaween	Tanakunga 15th C.A.D.
4	Kirātārjunīyaṃ of Bhāravi	Arjunavivāha Kakaween	Kaṇva 1035A.D.
5	Purusādashānta Jātaka	Sutasoma Kakaween	Tantular 14th C.A.D.
6	Brahmāṇḍa Purāṇa	Brahmāṇḍa Purāṇa Kakaween	-
7.	Śrimadbhāgawataṁ	1. Kṛṣṇāshraya Kakaween	Tringuṇa 12th C.A.D.
	(Rukmiṇī theme)	2. Harivaṁsha Kakaween	Panuluh 12th C.A.D.
		3. Bhomakāvya Kakaween	- unknown
		4. Kālayavanāntaka Kakaween	- -do-
		5. Narakavijaya Kakaween	- -do-
		6. Ghaṭotkacāshraya Kakaween	Panuluh 12th C.A.D.
8.	Agni and Garuḍa	Bhuvan Kosha	Unknown
	Purāṇa theme	Bhuvana Saṅkṣepa -	-do-
		Vṛhaspati Tattva -	-do-
		Sapta Bhuvana -	-do-
		Brahmokta Vidhiśāstra -	-do-
		Tattva Jñāna -	-do-

TUTUR (=Tattvashāstra) Literature

It is impossible to numerate the vast literature based on various Śāstras. Even then, some prominent works are mentioned here:

Nitiśāstra	Sārasamuccaya, Kāmandaka Rājanīti, Indrāloka, Bhuvana Purāṇa, Nītisāra, Nitiśāstra, Bhuvana Lakṣaṇa.
Pañcatantra	Rāgavināsha, Maṇḍūka Prakaraṇa, Tantri Kāmandaka.
Adhyātmaśāstra	Tutur Kemokshān, Māyāsandhi, Īshvara Uvāca, Caturpakshopadeṣa Mahāratna, Tattva Samādhi, Sapta Praṇava, Ātmaprashansā, Jiwayātrā, Cittayoni, Jñānarahasya, Swacchanda, Maraṇa etc.
Āgama and Tantra	Tutur Amirta Kuṇḍalini, Tutur Mūladhārā, Śivatattvāgama, Śivashāsana, Tutur Śivamūrti, Tutur Kumar Tattva, Kalpa Buddha, Pañcha Tathāgata, Sapta Onkāra Viśeṣa, Aṣṭa Viparīta Jñāna, Kalimahosadha Rudra Kawaca, Āditya Redaya (=Hṛdaya), Durgā Stuti, Ākāsha Tattva, Hanumān Kawaca.

This list of *Tuturs* doesn't exhaust here. The Old Javanese literature has preserved innumerable works in its treasure belonging to other disciplines like Kāmaśāstra, Kṛṣ iśāstra, Medical Sciences, Earthquakes, Venereal disease, leprosy, Merchandise, Lexicography etc. I leave it here reluctantly but request the readers to devote a little time to go through the voluminous KAWI SAHITYA which is in no way different from Samskṛta. The authentic works on sexology-Madanodaya, Indrāṇi and Sandhisūtra are still unknown in India. The books bearing above names are available in Java and Bali. In my opinion the whole KAWI LITERATURE is an inseparable supplement to the *Sanskṛta* literature.

Now a few words about the *Sanskṛta* of *Saltanat period* (17th and 18th Cen. A.D.)

With the Islamization of Indonesian archipelago the impact of Arabic and Persian increased and *Sanskṛta* gradually lost it's monopoly. Java came under the Saltanat rule of Yogyakartā and Kartāsurā. In 17th and 18th centuries A.D. once again literary movement spread all over the country. This movement got full support from the Sultans also. Sultan Paku Bhuvan, Manku Nagar and Kusumadilag etc. were great academicians and stage-artists. Under their patronage the booned poets like Yashādipur I and II, Sindhuśāstra etc. composed Kakaweens on Hindu theme. *Rāmāyaṇa* and Mahābhārata were written once again.

These Muslim poets of Java were not adept in *Sanskṛta.* Even then, they used the same Sanskrit metres i.e. Indravajrā, Upendravajrā etc. Since, they were cautious about their ignorance, therefore they named their language KAWI MIRING or SEJARVA. Kawi Miring means the sloping Kawi. 'Sejarwa' is the Sanskrit word Sārjava which means the ordinary Kawi language.

Thus, the Muslim writers of Java remained much respectful to their predecessors, who were great scholars of Sanskṛta. They also used Sanskrit words in their poems but were not confident about it's correctness. Very politely they accepted their inefficiency. Bharatayuddha was recomposed by Yasadipur under the title *Bratayud.* Sahasrabāhu was known to the Saltanat poets in the form of Sasrabāhu. These are some sporadic examples. Now, we may infer that the Sanskṛta language of the Saltanat period was deformed and degraded up to some extent. Nevertheless it was worshipped by the litterateurs of Islamic regime.

6. Religious Practices in Bali

The defeated Majapahita ruler of Java fled away to Bali in 1478 A.D. with his family, military chieftains, Purohitas and other patriot followers. He reached GELGEL, the eastern city of Bali and declared himself the independent ruler of

Bali under the royal title DEVA AGUNG (Deva the great). Fortunately the Hindu kingdom of Bali did not face any further invasion of Muslims and progressed day by day as a great centre of Hindu religion, culture and literature.

In the 16th Century A.D. the sovereign Bali Ruler (Batu Regong) invited Mahāpaṇḍita Neerartha from Java, who renovated Hinduism in Bali and declared Shaivism, the royal religion and merged all other sects (Saura, Gaṇapati, Bhairava, Ṛṣi, Pāshupata etc.) in it.

Today, the same orthodox Hinduism is alive in the island of Bali which is one of the 27 provinces of Indonesia. About 35 lacs of Hindus of this pretty island are strict followers of Shaivism. *Sanskṛta* is still alive in Bali as the language of Hindu religion. The Balinese people welcome the guest with a typical Sanskrit sentence : Oṁ Svasti astu! They again bid good bye to them, with folded hands, uttering : ओम् शान्तिः शान्तिः शान्तिः।

From morning to evening, all the religious practices are performed with *Sanskrit mantras.* The Balinese Hindus devote their time to Pūjā-trisandhyā. Every house has got a family temple (Kamulan) in which Tridevas i.e. Brahmā, Viṣ ṇu and Shiva are installed. Then there are village temples — Pura Desha (Brahmā), Pura Puseh (Viṣṇu) and Pura Dalim (Shiva). Above all, there are *Tirtha-temples* situated on the peak of the Mahāmeru (Gunung Agung) and other sacred places. This sacred mountain of Bali is 10560 feet high.

'Maweda' i.e. the recitation of Vedic mantras is very much popular in Bali. It is practiced by the Pedanda (=dharmācārya) on special dates (तिथि) of the month. On the occasion of Hindu Saṁskāras (Metatah, Mewinten, Rajāsāwāla, Vivāha and Momukar etc.) the Pedandas perform Hindu rituals with help of Sanskrit mantras. But as I experienced personally the use of Sanskṛta is now confined to these Pedandas only.

The significance of Sanskrit is diminishing day by day in Bali because of the suicidal policy of the Indonesian Government. The National language of Indonesia (BAHASA INDONESIA) is written in 'Roman' script whilst the whole Javanese literature of *two thousand years* has been written in the Pallava script of Southern India. Consequent upon this, the new generation of Indonesia is totally deprived of KAWI LITERATURE which directly means that they are deprived of *Sanskṛta* also.

Hindu culture spread over in Indonesia and other regions of South-East Asia, only through these works of various disciplines. Even today, the *Rāmāyaṇa*-culture is prevailing in these oceanic countries. The island of Bali is completely a Hindu land with its 25 lacs of Hindus. Besides, about two crores of Hindus are still residing in other islands of Indonesia. In the absence of proper guidance and protection, they have retained their recognition and existence only on the basis of old traditions. Now, I would like to say a few words about *ONGAKĀRA*.

7. Hindu Traditions : Navasangha and Oṁkāra (ONGAKARA)

The island of Bali is the main centre for Hinduism in Indonesia. As I have stated earlier, in Bali every village owns compulsorily four temples:

1 Pura Dalem (Shiva temple)

2 Pura Puseh (Viṣṇu temple)

3 Pura Desa (Brahmā temple)

4 Pura Dadyā (Clan temple or the temple of Pitaras)

Since Lord Shiva is the destroyer of creation, therefore, the SEMA or SETRA (Śmaśāna) invariably stands behind Pura dalem. All the three temples are situated in different directions and places. They are open for all. But the Pura dadya is not one. Every clan (Brāhmaṇas, Kṣatriyas etc.) has its own clan temple where all the household religious rites are performed with the help of Pamankū (worshipper) and

Pedanda (the Acārya). There are two great ceremonies of these temples, called ODALAN. Actually these are half yearly and annual anniversaries, celebrated punctually in the premises of these temples. All the Bales (Maṇḍapas) are decorated and rituals are performed.

On certain days (tithis) of the month the Pedanda practices *Maweda* (Vedapāṭha). First of all he prepares 'Toya Amirta' (sacred water) for purification, purifies himself, practices Prāṇāyāma and repeats *ONGKĀRA MANTRA* and ultimately becomes identical to Lord Atintiya. The mysterious Mantra represents the whole universe and reads like this : ओङ्ग इङ्ग यंग् हैंग् वंग् संग् मैंग् बैंग् मैंग् यंग् सिंग्'.

It is called अदश दशाक्षर or मंत्राक्षरराज and नवसंघ also. It is the back-bone of the Hindu religion in Indonesia. All the religious rituals, Yogic practices, medicines and spritual successes are absolutely based on the sanctity of this mantra only.

The NAVA SANGHA is an embodiment of the whole cosmos i.e. Brahmāṇḍa. It may be better understood through the figure given below:

NAVA SANGHA (Adasha Akshara)

	Place	Deity	Colour	Letter of the Mantra
1	Puseh (केन्द्र)	Shiva	Mishra	ING-YANG (Shakti and Shiva)
2	Kadja (उदीची)	Viṣṇu	Kṛṣṇa	HANG
3	Kadja-Kangin (ईशान कोण)	Shambhu	Neela	VANG
4	Kangin (प्राची)	Ishvara	Shveta	SANG
5	Clod-Kangin (आग्नेय कोण)	Maheshvara	Pātala	MANG
6	Clod (अवाची)	Brahmā	Rakta	BANG
7	Clod-Kauh (नैऋत्य)	Rudra	Nāranga	MANG
8	Kauh (प्रतीची)	Mahādeva	Pīta	YANG
9	Kadja-Kauh (वायव्य)	Shaṅkara	Harita	SING

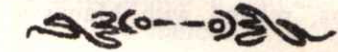
Since the Hindu religion (modern) of Indonesia basically belongs to Shaiva-cult, therefore only Shiva bearing different names, has been stated as the protector of direction (दिक्पाल). The deities, Brahmā and Viṣṇu are also completely identical with Shiva. Thus the whole cosmos is pervaded with Lord Atintiya alone.

Each and every act of exorcism and worldly success and prosperity depends upon the ritualistic practice of OṀKĀRA performed by the dexterious Pedaṇḍa.

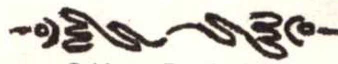
These Pedaṇḍas charge a good deal of amount and prepare amulets for needy persons. Actually they prepare two types of Onkāra-amulets—positive and negative. In order to achieve success in any effort (love-affairs, business etc.) the Pedaṇḍa prepares an auspicious amulet joining the mouths of two Onkāras. That's called ओङ्कार मधुमुख. But in order to ruin the enemies or to separate two friendly parties he arranges two Onkāras in reverse position, joining their tails. It is called ओङ्कार पसह्



Oṁkāra



Oṁkāra Madhumuka (मधुमुख)



Oṁkāra Pasah (पसह्)

The Oṁkāra of the Indonesian (specially Balinese) Hindus is called Mantrākṣararāja. It possesses three letters-Ang, Ung and Mang i.e., अ-उ and म. The Balinese Pedandas explain the same in various ways, for example, the combination of Sadāśiva, Parama Śiva and Mahā Śiva, or the combination of Brahmā, Viṣṇu and Īśvara or the combination of the Swarga, Pṛthvī and Pātāla Lokas, or the combination of Agni (fire) Jala (water) and Vāyu (air) or the combination of man, woman and the human creation.

According to these Pedaṇāḍas the Mantrākṣararāja Oṁkāra owns a concrete shape also i.e. ओङ्कार-पुरुष. The

uppermost vertical line is called Nāda. It is the लिङ्ग (masculine genital organ) of the Oṁkāra-puruṣa. The crescent moon, beneath this Nāda, denotes the feminine genital organ i.e. the vagina. The circle (vṛtta) between the लिङ्ग and योनि indicates the Sṛṣti, the combination of Vīrya (वीर्य) and Rajas (रजस्). Other figures of this Oṁkāra indicate its other organs i.e. feet, hands etc.

8. Hindu Saṁskāras in Bali

The Homayajña, Bhūtayajña (Balikarma), Pitṛyajña, Brahmayajña (or Ṛṣiyajña) and Manuṣyayajña (or Atithisaparyā) have been dealt with in detail in the Shivashāsana lontar of Java and Bali. These yajñas give birth to various Saṁskāras (sacraments).

In the Smṛti-literature of India we find at least sixteen Saṁskāras whereas, some of these *Smṛtis* illustrate 48 Saṁskāras also. However, the Hindu-Saṁskāras of Indonesia are related either with the Manuṣya-yajña or the Pitṛyajña. In the first category, there are eight Saṁskāras (=Upachāra). The Saṁskāras, related with Manuṣya-yajña are:

1 Upachāra Megedong Gedongan (गर्भाधान)

2 Upachāra Kepus Pumsed (नाभिच्छेद)

3 Upachāra Pecholāgān (नामकरण)

4 Upachāra Matalūbulān/Mawinter (परिशुद्धि)

5 Upachāra Otonan (जन्मदिवस)

6 Upachāra Metatah (दन्तशोधन)

7 Upachāra Nutug Kelih (रजोदर्शन)

8 Upachāra Pavivāhan (पाणिग्रहण)

The Saṁskāras, related with Pitṛyajña are four in number. They are:

9 Upachāra Ngāben (अन्त्येष्टि या दाहकर्म)

10 Upachāra Nagerorasin (एकादशाह)

11 Upachāra Momukur (श्राद्धकर्म)

12 Upachāra Maligia (मृतात्मस्थापन)

Thus, the above-cited 12 Upachāras are popular in the Hindu-community of Indonesia. Although some of these (metatah, nutug kelih, matalubulan and maligia) Saṁskāras require an elaborate explanation but I leave it to the readers.

The Hindu-traditions of Indonesia are very rich and auspicious. Every village owns a society (पञ्चायत) which is controlled by two persons, namely 1. Kapala Banjar (the chief of the society) who looks after the administration and revenue etc. 2. Kapala Adat (the chief of the Hindu traditions) who looks after the religious activities of the village.

The Kapala-adat always helps the poor and penniless persons of the village in order to perform their Saṁskāras sufficiently. Therefore, not even a single or minor Saṁskāra stands neglected or un-observed in the Hindu-society of Indonesia.

Since, I have lived in the island of Bali and have watched and witnessed the Hindu-culture thereof, with my own naked eyes I firmly feel that whatever cultural legacy India has lost the Indonesian (Balinese) Hindu-community has preserved the same with utmost care and concern.

9. Sanskrit Institutions and Research Centres in Bali

Now it is clear that one cannot understand the ancient history of Java and Bali without adequate knowledge of *Saṁskṛta*. Most of the Indonesian inscriptions have been written in *Sanskṛta*. The whole canonical literature of Hindu Javanese Empire is also either in *Sanskṛta* or Kawi (Jawi Kuno) which is absolutely identical with Sanskrit.

But the condition of Sanskrit in Indonesian educational Institutions is very poor. Nobody knows what Sanskṛta is? Sanskrit is limited to Hindu rituals of Bali now and only a few

Pedandas and the scholars of Kawi language are supposed to be the protector guardians of this Divine Language.

However, there are four great Research Centres of Sanskrit in the island of Bali, namely:

1. IHD (Institute of Hindu Dharma)

Situated in the heart of the Denpasar city this institute provides all facilities for the deep study of Hinduism. Weekly lectures are arranged in which the needy persons take part. In my stay in Bali I delivered several lectures in this institution on Indian Philosophy and religion etc. Indian scholars, who chance to visit Bali, come to this institute and they are duly welcomed and invited by the DIRECTOR to address the august assembly of audience. Various activities go on in this centre. The centre has got its own full-fledged library and staff.

2. Gedung Kritya (कृति-समुच्चय)

It is the local name of the Manuscript Library situated in the city of SINGARAJA (सिंहराज) the capital city of Bali in Douch regime. I frequently visited this library and felt amazingly happy to see that several thousand LONTARS (Manuscripts on Palm leaves) are preserved here in small iron-boxes of different sizes. Interested persons, specially the researchers come here to consult with the curator.

3. Udayana University

This single *State University* of Bali, established in the city of Denpasar owns a rich Manuscript library in which 18,000 lontars have been preserved. This library is neglected and uncared for, in absence of *Sanskṛta* learners. The whole old Javanese literature is available here. All the Kakaweens (published and manuscripts) *Tuturs*, Kidungs, Geguritans, Pakims (dramaturgy), Babads (historical books) are preserved here. It is well maintained under the care of the University.

4. Mahāsaraswati University

It is a private university, situated in the heart of city. Its Vice-Chancellor Mr. TAMBA is a great Sanskṛta Paṇḍita. Although my official place of work was the Udayan University, but practically I taught Sanskṛta here. It was due to the repeated and affectionate request of Dr Tamba. Every week I took classes here, delivered lectures on several occasions on Vedic literature, Purāṇas, Indian Philosophy etc. Several recorded cassettes of my lectures are still preserved with me.

I prepared here so many charts of Devanāgarī Alphabets, Sanskrit Sandhi-Rules, Sanskrit Pratyayas (Suffixes) etc. All these charts were pasted on the walls of the class-rooms for general exhibition.

My Efforts And Experiences

I always kept myself busy in contacting Sanskrit loving persons and as soon as I availed any chance I met them for a personal talk. Several such persons are still in my reminiscences like Dr Idā Bagus Mantra (the then Governor of Bali), Dr. Nurā Bāgus (Head of the Anthropology deptt., University of Udayana), Dr. Samādi Astra (The Dean, Shāstra Faculty) Dr. (Mrs.) Biriyani (Lecturer, History deptt), Mr Punyātmaja (The Member of Parliament), Mr Made Bandam (The Director of ASTI = Academy of Seni-Tari, Indonesia नृत्यकला अकादमी), Dr Tamba (The Vice-Chancellor, Mahāsaraswati University) and so on.

I met several PEDANDAS also to listen 'Maweda' (recitation of Veda mantras) and developed my friendship with some BALIANS (वैद्य) in order to study their way of Tāntric Treatment. I underwent this treatment personally and I can say unhesitatingly that the real HINDU TANTRA is still alive in Bali. These Balians claim to cure even fierce Cancer too through their traditional treatment.

Thus the possibility, need and propriety of Sanskṛta study is everywhere in Indonesia. But every thing is in a

dormant position It must be awakened through an academic renaissance.

Keeping always this phenonenon in view I wrote the History of Sanskrit Literature (SESARAH KESUSASTRAAN SANSKERTA) for Balinese readers in their own language in Bahaso Indonesia which became much popular in the island. It was published in 1988.

Secondly I recited complete SHRĪMADBHAGAWAD-GĪTĀ in original Sanskrit verses along with its translation in Bahasa Indonesia done by a Balinese friend of mine (Yadunandana). This complete programme was prepared in 11 cassettes and was distributed to the intrested persons at nominal price.

Thirdly I transcripted from Kawi to Devanāgarī the monumental literary work of Java 'THE RĀMĀYAṆA KAKAWEEN and translated the complete volume in Hindi. Now it has been published by the Sampūrṇānand Sanskrit University, Varanasi (U.P.) and is available in open market.

Even after doing so much, I always feel as if I could do nothing. Once again I want to stay in that paradise in order to study the legacy of knowledge, left behind by the great MPUS (Ṛṣis) of ancient Indonesia.

Reference Books

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2. न तज्जलं यन्न सुचारुपङ्कजम् etc. in Bhaṭṭikāvya's Sharadvarṇanaṃ.
3. बालीद्वीपे भारतीया संस्कृति: by Prof. Rajendra Mishra, Easter Book Linkers, New Delhi, 1999.
4. सुवर्णद्वीपीय रामकथा by Prof. Rajendra Mishra, Sansthan Silver Jubilee Series No. 23, Rashtriya Sanskrit Sansthan, New Delhi, 1996.
5. भारतीय संस्कृति का जीवन्त प्रतीक-बालीद्वीप by Prof.

Rajendra Mishra, Indian Independence Golden Jubilee Series No. 3, Rashtriya Sanskrit Sansthan, New Delhi 1999.

6. *Suvarṇadweepa* by Dr. R.C. Majumdar.
7. *Rāmāyaṇa*- Kakaween by Yogishvara (9th Century A.D.) Devanāgarī Transcription, Hindi Translation etc. by Prof. Rajendra Mishra, Sampurnanand Sanskrit University, Varanasr 1985.

SANSKRIT STUDIES IN MEXICO

Dr. Rasik Vihari Joshi

Professor Heramba Lal Gupta, an Indian national from Assam (India) was responsible for the beginning of Sanskrit teaching in Mexico. He worked in England for several years for the freedom of India. Believing that National freedom could be achieved by any means, he became the chief of the Secret Spy Service of Germany in the United States of America. He was arrested in U.S.A. and put to trial. During 1927-28(?) he escaped from the United States prison and crossed the Mexican frontier. Some farmers near the frontier found his body, extremely weak and sick, in a rather miserable condition and took care of him. He came to Mexico City as a very poor man and somehow got an opportunity to teach Sanskrit at the National University of Mexico, where he taught for a period of seventeen years (1930-1947). Essentially, Professor Gupta was an Anthropologist but it was he who, first of all initiated and created interest in Sanskrit in this country. He remained in Mexico as a political refugee and also married a Mexican lady who after ten years of marriage divorced him. I understand from his associates that Professor Gupta had become quite rich at the time of his death. He died at the ripe old age of seventy-seven years in Mexico, leaving three hundred thousand Mexican Pesos in cash, which were inherited by his divorced Mexican wife. His ashes were, however, sent to his hometown in India.

The teaching of Sanskrit at the University discontinued after the sad demise of Professor Heramba Lal Gupta. Professor Lesidero Lang again took it up in 1963 or so but

unfortunately he also passed away in 1968. Then at the National University Professor Miguel Corozo Mwoody began to teach Sanskrit. He studied Sanskrit with Professor Heramba Lal Gupta in 1934-38. The Sanskrit studies spread deep roots at the University level. I may mention that Mexican Indologists are, like those in other parts of the world primarily interested in the linguistic aspect of the comparative study of Sanskrit, Latin, Greek and Avesta.

Apart from the National University of Mexico, Mexico is well known for its renowned 'El Collegio de Mexico'. It is the foremost Postgraduate and Research Institute of this country. An institute of an independent University character, El Collegio de Mexico was established in 1940 and developed on the lines of research of the famous French Research Center 'College de France' in Paris. El Collegio de Mexico is primarily dedicated to the investigation of higher research and to prepare Professors for the Universities of Latin America. It is highly reputed for the study of Demography, International Relations, Economics and Orientology. The Center for the Oriental studies has concentrated its interests on Asia, India, Japan, China, Africa, Middle East and Latin America.

The first and second Presidents of El Collegio de Mexico, Professor Don Daniel Cosio Villegas and Silvio Zavala were deeply interested in India and were actually responsible for the beginning of Sanskrit studies in Mexico along scientific lines. The first regular course began in 1954 with Professor Pedro Urbano Gonzalez de la Calle in the chair. As a Scholar of rare merit Professor Urbano de la Calle covered a wide field of learning ranging from Sanskrit, Latin and Greek to Hittitle, Indo-European Linguistics and several modern European languages. Born and educated in Spain he worked as Professor of Sanskrit, Latin and Greek at the University of Salamanca in Spain in 1904. He was also Professor of Sanskrit at the University of Vallencia, Professor of the History of Classical Philology at the University of

Barcelona and Professor of Latin at the University of Columbia. He frequently visited Paris and was in close association of the distinguished French Indologists such as Professor Sylvain Levi and Louis Renou. He published in 1956 the Spanish translation of Sylvain Levi's famous book 'India and the World'. He taught at Collegio de Mexico and also as Professor of Classical Indo-European Languages (Latin and Greek) at the National University of Mexico (1954-66). For a period of twelve years he made his best efforts for the systematic organization of Indological studies in Mexico. He was an elected member of Academy of yesterday and today. He has more than eighty publications to his credit. I may mention below a few outstanding ones:

1. The Ratnāvali of Śrīharṣa, 1934.
2. Closas y adiciones a una version castellana de los tres premeros cantos de Ṛtusaṁhāra, 1961-63.
3. Grammatical History of Latin.
4. Syntax of Hittitte.
5. The Priyadarśikā of Śrīharṣa.

Indeed, I should like to pay my homage to Jose Vanconcelos who was certainly not a Professor of Sanskrit or Indology but the most distinguished Mexican Academician, philosopher, statesman, minister of education and a great friend and admirer of India and Indian culture. An author of over forty important volumes and a couple of hundred articles Jose Vanconcelos was Minister of Education for a period of seven years (1914, 1921-27). He also served the cause of learning as Rector of the National University of Mexico (1929). His selected works have been edited in three Volumes (1936). It deals with all the systems of Indian Philosophy in a lucid and matured style, preserving the beauty and diction of a master writer.

Professor Graciela de la Lama was first Director of the Center of Oriental Studies and Professor of Sanskrit and Indian History at 'El Collegio de Mexico' and Professor of Indian

History, Indian Philosophy at the National University of Mexico, studied Sanskrit with Professor Pedro Urbano Gonzalez de la Calle in Mexico (1954-58) and subsequently at Sorbonne, the University of Paris, where she studied Vedānta and Buddhism with Professor Olivier Lacombe, Nyāya-Vaiśeṣika with Melle Biardeau and comparative Latin-Greek-Sanskrit with Professor A.Minard (1960-62).

Professor de la Lama is deeply interested in Indian Philosophy with special reference to Vedānta and Nyāya. She has already established her scholarship in Advaita Vedānta by writing her thesis on 'The Gauḍapādakārikā of the Māṇḍūkya Upaniṣad'. Nationalk University of Mexico (1963). At present she is preparing the critical edition of 'The Vedāntaparibhāṣā' and 'The Tarkabhāṣā of Keśava Miśra' in Spanish.

For the integration and satisfactory realization of Indian Studies, El Collegio de Mexico had benefit of the collaboration of distinguished foreign Indologists from time to time. I may mention a few eminent scholars who have been invited during past years;

1. Professor A.L. Basham, National University of Australia, Canberra, (Sanskrit and History of Ancient India, 1962 and 1964).
2. Professor Morris Johnson, University of Durham, England, (Indian History, 1963).
3. Professor Jean Varenne, University of Aix-en-Province, France (Sanskrit, 1965).
4. Professor Wikander, Stiz, University of Uppasala, Succia, (Sanskrit, 1967).
5. Professor Wetle, Robert, University of California, U.S.A. (Sanskrit, Indian Religion, 1968).
6. Professor Rasik Vihari Joshi (Sanskrit, Indian Philosophy, Delhi, India, 1969-70, 1979-73, 1995 till present,

7. Professor S.D. Laddu, Poona (1986-87).

El Collegio de Mexico is the leader of Indological studies in Latin America. Sanskrit scholars trained in this Institute are occupying chairs in various Universities in Latin America. Professor Miss Hilda Chin Apuy studied Sanskrit first in Mexico at El Collegio de Mexico (1963-65), then Sanskrit, Indian Art and Paleography with Professor Allchin at the University of Oxford, England and finally with Professor Van Luesen de Luw at Amsterdam and J. Gonda at the University of Utrecht. She was Professor of Sanskrit at the University of Costa Rica. Her main interests lie in Sanskrit Grammar, Literature, Indian Art and Inscriptions. She has translated the Grammar of Sanskrit by Professor Gonda in Spanish.

Mr. Maronon de Peru studied Sanskrit Grammar, Sāṁkhya and Vedānta in Mexico with Professor Graciela de la Lama and Professor Jean Varenne of France, and Professor Wikander from Sweden. Presently he is working with Professor Leon Herrera at the University of Peru. Professor Herrera also studied Sanskrit at the German and French Universities for several years and is a specialist of Vedic Studies and Yoga. The field of interest of Mr. Petricio Vega, who studied Sanskrit first in Maxico and then in Holland at the University of Haya, in Sanskrit Literature in relation to Modern Indian thought. He is now working at the University of Chile.

Now there is an incessant growing interest about India and Indology in Mexico. In 1964, at the Museo National de Mexico des las Calturales, a large section on India has been introduced. I have also found out that the Bibliotheque National de Mexico contains more than four thousand rare books on Indology. This Bibiotheque has also a remarkable collection of historical records of the activities of Mexican Missionaries and it is believed that as and when thoroughly explored this manuscript material will throw fresh light on ancient Indo-

Mexican relations. It is hoped that this collection will soon be made accessible to Indologists.

Professor Joshi is a recipient of several International and National Awards for meritorious work in the field of Sanskrit studies, including one from Charles Uniersity of Prague, Czechoslovakia Gold Medal (1969), President of India Award (1984), Sāhitya Academy Award (1996), Vācaspati Award of Birla Foundation (1999) and Dalmia Foundation Shrī-Vāṇī Award (2000). A felicitation Volume entitled *Studies in Indology* was presented to Professor Joshi in 1988. International Advisory Board of eminent Indologists prepared this Volume. Since 1995 Professor Joshi continues in EI Collegiio de Mexico as Professor of Sanskrit and Indian Philosophy.

Under the directorship of Professor Graciela de la Lama interest in Sanskrit, Indian Philosophy and Religion incessantly grew. In 1968, 69 she invited Dr. R.V. Joshi from the University of Delhi for a period of two years as a Visiting Professor of Sanskrit and Indian Philosophy. Dr. Joshi prepared strong roots of Sanskrit studies in Mexico.

Prof. R.V. Joshi has distinguished himself by publishing in English, French, Spanish, Hindi and Sanskrit. I may mention below some of his most important Publications :

1. Le Ritual de la devotion Krsnaite—(in French, 1959).
2. *Studies in Indian Logic and Metaphysics*, 1979.
3. *Moha-bhaṅgaṃ* (Sanskrit Mahākāvya, 1978).
4. *Karuṇa-kaṭākṣa-laharī* (Sanskrit Kāvya, 1977).
5. *Śrīkṛṣṇa-karṇāmṛtaṃ* of Līlāṣuka (ed. 1979).
6. *The Lakṣmī-sahasranāma* of Veṇktadhvari-(ed. 1981).
7. *Rasa-pañcādhyāyī*, 1961, 1984.
8. *Prajña-pārijātaṃ* (Sanskrit Kāvya, 1986).

9. *Śiva-liṅga-rahasyaṃ* (Sanskrit Kāvya with Hindi and English translation, 1997).
10. *Bhakti-Mīmāṁsā* (Sanskrit Kāvya with Hindi and English translation, 1997).
11. *Sparśa-asparśa-vivekaḥ* (Sanskrit Kāvya with Hindi and English Translation, 1997).
12. Upadeśa-vallī (Sanskrit Kāvya with Hindi and English translation, 1997).
13. *Rāma-pratāpa-caritaṃ* 2 volumes (Sanskrit Mahākāvya with Hindi and English translation, 1998).
14. *Suvarṇa-mālā* (4 Volumes ed. An anthology of Sanskrit poetry with Hindi and English translation, Introduction and exegetical notes, 1999).
15. *The Doctrine of Ahamartha*, 1992.
16. *The Yoga-Sūtra of Patañjali* (ed. In Spanish 1992).
17. *Rādhā-pañca-śati* (Sanskrit Kāvya, 1993).
18. *Methods of Vedic Interpretations*, 1984.
19. *The Tarkakaumudī of Laugākshi Bhāskara* (With English translation and notes, 1984).

Professor Rasik Vihari Joshi also taught Sanskrit, Indian Philosophy and Religion at the National University of Mexico (1979, 1995,1996) and created a lot of interest in Sanskrit and Indological studies.

At the National University of Mexico there is no independent department of Sanskrit. Professor Juan Miguel de Mora is the only scholar who has made contributions of note. He is working in the Department of Philology and Linguistics with his wife Ludwika de Mora. Prof. Juan Miguel de Mora is known of his two valuable Spanish translations of—

1. The *Ṛgveda.*
2. The *Uttara-rāma-caritaṃ* of Bhava-Bhūtī.

He has served as a Vice President of the World Sanskrit Congress since 1982.

Since 1970, Professor David Lorenzan joined El Collegio de Mexico. He is an outstanding scholar in the field of the History of Religion. He took his Ph.D. under Professor A.L. Basham at the Australian University and is internationally recognized by his work on 'The Śaiva-sects: Kāpālika and Kālamukhas, 1970'. Later on, he diverted interest in Kabir pantha and has made importnat contribution in the field 'Kabir' 1992. International Congress of Hindi, London, 1999 recognized his contribution to Hindi by giving him a 'Praśasti-patra'.

In 1980 Dr. Benjamin Preciado joined this center of Asia and Africa as Professor of Sanskrit after completing his Ph.D. in Indology under the guidance of Professor A.L. Basham at the Australian National University. Professor Preciado is well known for his research on 'Myths and Legends of Kṛṣṇa'. 'The Kṛṣṇa cycle in the Purāṇas, 1983'. He is Purāṇic scholar and has been teaching Sanskrit and Indian History at the Master's and Ph.D. programme. Professor Preciado has also been interested in the field of Buddhist Studies doing research in Indian Sanskrit Buddhist Texts. He has several publications to his credit including:

1. Atadura y Liberacion, 1996.
2. Origin of Saṁnyasa, 1984
3. Asectic Courtezons, 1988
4. Buddhist Tāntrik Iconography, 1999

He is currently busy in preparing a Spanish translation of the *Bhagavad-gītā* and *Mahābhārata* account of the death of Kṛṣṇa. At present Professor R.V. Joshi and Professor Benjamin Preciado are working for Sanskrit Spanish Dictionary. This will be the first Dictionary of Sanskrit in Spanish language. Prof Preciado became Director of the Center of Asia and Africa (1998-2000). During his

directorship the studies of Sanskrit and Indology were very strongly strengthened.

Under the directorship of Professor Graciela de la Lama interest in Sanskrit, Indian Philosophy and Religion incessantly grew. In 1968-69 she invited Dr. Rasik Vihari Joshi from the University of Delhi for a period of two years as a Visiting Professor of Snaskrit and Indian Philosophy. Dr. Joshi prepared strong roots of Sanskrit Studies in Mexico. He devoted himself to build up and strengthen the library of El Collegio de Mexico with the basic texts of Snaskrit from India and by teaching Sanskrit and various systems of Indian Philosophy. In 1979, he was again invited as a Visiting Professor of Sanskrit and Indian Philosophy. On this occasion he prepared a long-term project with Prof. Graciela de la Lama to translate the basic texts of Sanskrit and Pali into Spanish for UNESCO. This was a hundred volumes' project. Professor Joshi was appointed as Coordinator Director of this "Translation Project". Professor Rasik Vihari Joshi is an eminent scholar of international repute. He has a command over Sanskrit language. He is recognized Sanskrit poet, having published about fifteen Sanskrit kāvyas, including two Sanskrit Mahākāvyas.

In 1979, Prof. Graciela de la Lama went to India as Ambassador of Mexico and remained in India for a long period of nine years. Thereafter she went to Egypt as Ambassador for a period of five years. On her return to Mexico she was appointed in the Ministry of External Affairs an Assessor of Asian Affairs and continues till present. She organized Bharatiya Vidya Bhawan in Mexico where Miguel de Madrid (Ex President of Mexico) is the President and Prof. Graciela de la Lama is the Vice President. Bhartiya Vidya Bhawan organizes Sanskrit and Hindi teachings for interested public and Indian classical dances. This is a very important institution for spreading Indian culture through lectures of eminent Indologists on Indian Religion and Philosophy.

EI Collegio de Mexico is the great guru of the Latin America. Several students of EI Collegio de Mexico have continued fruitfully their careers in Indology, teaching Sanskrit and Philosophy in many Latin American countries. In fact one could say that EI Collegio de Mexico has trained most of the indologists in Latin America during last 30 years. The present group of students studying Sanskrit, Indian Philosophy, Indian History, Indian Art, History and Religion at EI Collegio de Mexico has been deeply interested in Sanskrit grammar, Indian philosophy (Nyāya-Vaiśeṣika) Vedānta, Saṁkhya-Yoga and Sanskrit Literature (Bhartṛhari), Linguistics, Anthropology and Buddhism. EI Collegio de Mexico is the most prominent center for Indological Studies and Sanskrit Studies in particular with special reference to Indian Philosophy and Religion.

STATUS OF SANSKRIT EDUCATION IN NEPAL

Prof. Madhav Raj Gautam

Nepal, the fountain-head of the Āryan culture, a living symbol of such liberal ideals as *'vasudhaiva kuṭumbakaṃ'* and *'sarve bhavantu sukhinaḥ'* ('all those on earth are brothers' and 'May all be blessed with happiness!'), and endowed with glorious wealth of knowledge of the prosperous past, has been described as a fertile land of the oriental civilisation and culture by one of the auspicious Hindu scriptures, the *Nepāl Māhātmyaṃ of Himavatkhaṇḍaṃ.*

Nepal has earned a reputation of being the birthplace of Sītā (the daughter of Royal Saint, Janak) and Gautama Buddha, the apostle of peace. It was in the soil of Nepal that the pioneer poet Vālmīki wrote *Rāmāyaṇa*, the great seer Yājñavalkya sought and disseminated knowledge of truth among his disciples, sages like Jaḍabharata, Pulastya and Rishyashṛnga performed great meditation, and Pāṇini, the father of Sanskrit grammar, spread teachings he had learnt from Lord Shiva. The tradition of Sanskrit education in Nepal has thus been ceaselessly continuing ever since the start of Vaidic age.

The historical background of Nepal and its being a rich venue of the Eastern civilisation and culture clearly suggest that the tradition of Sanskrit education here is extremely bright and prosperous. The fact that the status of Sanskrit education was glorious before beginning of the Licchavī period has been supported by the basic works of Sanskrit literature such as *Mahābhārata* and various *Purāṇas* and *Upa-purāṇas.* It is known through the stone-inscriptions

erected during the Kirāta regime that the Sanskrit learning and teachings were then in great height. During the Licchavī period, Sanskrit language and literature had earned special reputation. The rulers during that era were known to be great Sanskrit scholars and poets. A number of books were written in the refined Sanskrit language. As the then records suggest, Sanskrit was then the medium of both, popular conversation and state administration. The Tibetans used to visit Nepal to learn *Tantraśāstra*. Nepal had gained great fame in Buddhist philosophy and *Tantraśāstra* in around eleventh centrury. History testifies that so many Nepalis had spread the light of knowledge in Nalanda University (presently in the state of Bihar, India) during the Licchavī era.[1]

After the Licchavīs ruled Nepal, Malla Kings controlled the reign of the Kingdom from the 12th to the 18th Century. During this period, although Sanskrit was not the *lingua franca* per se, it was undoubtedly the medium of communication within the state machinery, as proven by a letter China had then written to Nepal, Malla kings were Sanskrit scholars and poets. They had authored several books on Sanskrit literature, especially on grammar, astrology. *Āyurveda* (a branch of natural medicine as prescribed in *Āyurveda*), and *Tantra* as well as the archival records and inscriptions preserved in the National Archives testify. It was then a common trend to write and enact plays and dramas in Sanskrit.[2] During that period subjects such as *Vedas, Dharmaśāstra* (ethics), astrology, and *Āyurveda* were taught as a part of classical learning, and architecture, painting, sculpture etc. were instructed as apart of skill learning.[3]

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1. Jagadishchandra Regmi, *Licchavi Sanskriti* (Lichchhavi Culture), pp. 130,133.
2. Suryavikram Gyawali, *Nepal Upatyakako Maddhyakīlān Itihās* Medieval History of Nepal Valley), p. 223.
3. Dhanavajra Vajracharya, "Maddhyakālīn Nepal'' in *Nepal Parichaya*. (Introduction to Nepal), p. 115

The Vikramsheela University was very famous in India during the Malla period in Nepal. According to Suryavikram Gyawali, a well-known Nepali historian, scholars like Ratnakeerti, Vairochan and Kanakashree had studied in that university.[1] At that time, Tantravidyā had earned profound popularity in Nepal. It had become very advanced. It is known through the Tibetan genealogy that during the period, several students had come to Nepal from Tibet to learn Tantra and Buddhist philosophy. Historians argue that since the Tibetan scholars and students used to pass through Kathmandu valley to reach Nalanda and Vikramsheela universities in India, they had used all the opportunities to leave their impression on the inhabitants within the valley. Buddhist scholars, namely, Ācārya Padmasambhaya and Dipankar had then contributed to a great extent to popularizing and disseminating Buddhist learning in Nepal.

Sanskrit had a dominating influence on the small principalities and states ruled by Khas kings in Western Nepal before it became a unified kingdom. Khas kings themselves were proficient in Sanskrit language and literature. Sanskrit used to be practiced in social customs. The Dom (Tirhut) kings in Simraungadh had contributed even more to the resurgence of Hindu religion. Nepal was thus the center of excellence in Sanskrit education between 12th and 14th centuries. History establishes that even the scholars from India used to visit Nepal for learning Tantra and Buddhism. In spite of the fact that no modern institutionalised education system existed at that time in Nepal, exchange of learning used to take place in the residences of teachers as well as in monasteries and temples.

The unification of Nepal opened the vista of activities in protecting and promoting Sanskrit education. Sanskrit was the principal subject of learning until the beginning of the

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4. Suryavikram Gyawali, *Nepal Upatyakako Maddhyakālīn Itihās* (Medieval History of Nepal Valley), p.280-299.

Rana regime. Those appointed as ambassadors or diplomatic officials were required to have adequate knowledge of Hindu polity and diplomacy as described in Sanskrit books. Those appointed as judges or justice officials were supposed to be expert in *Dharmashāstra* or Hindu ethics. Sanskrit scholars occupied higher place and bore greater responsibilities in all organs of the state, including in the battlefield. The fact that the kings had also a great faith in and contributed to promoting Sanskrit is testified by such Tāntrik books as *Purashehar-yārṇava* and *Puraścaraṇadīpika*, as well as plays and other works such as *Jayarahukar* and *Satkarma Ratnāvali,* all written during the rule of HM Rana Bahadur Shah and HM Girvana Shah.

Following the establishment of British rule in India, several institutions designed after the British educational structure were set up in Nepal, particularly after 1931 B.S. A number of Sanskrit *Pāthashālās* (schools) were opened as a form of language schools in various parts of the country, including in Dingla, Kathmandu (Ranipokhari), Pokhara, Janakpur, Matiḥani, Dang, Ridi, Khidim and Kapilvastu. These schools have played a significant role in the development of Sanskrit education in Nepal.

In Janakpur and Matihani in 1955 B.S. and 1968 B.S. respectively, Sanskrit colleges were established for conducting study programmes up to the Ācārya (Masters' of Degree) level. The Government Sanskrit College in Benaras, India which was opened in 1911 B.S. influenced the people from various parts of the kingdom of Nepal. After Jang Bahadur returned home from his historic visit to Great Britain in 1915 B.S., two scholars, namely, Neeldev Panta and Vachaspati Panta, established two Sanskrit schools in Kathmandu, but they were closed soon after the opening. Jitjang, the son of Jang Bahadur established a Sanskrit school in Rajrajeshwari, Kathmandu in 1931 B.S. Another Sanskrit school was opened in Dingla, Bhojpur in 1932 B.S. with the effort of Sadananda Brahmachari. Closer home, Ranga Premier Ranoddip Singh

opened a Sanskrit High School at the northern corner of Ranipokhari in 1934 B.S. The school went into operation for some time at Ranamukteshwar, then it was shifted to a new building at the Western corner of Ranipokhari by Rana Premier Bir Shamsher in 1984 B.S. This school conducted the courses of *Vedas*, grammar and astrology through establishing association with Government Sanskrit College (Queen's College) Benaras, since 1994 B.S. However, the students had to go to Benaras for examination.

In 2004 B.S. a student movement called *Jayatu Sanskritaṃ* took place with the demands that even the modern subjects like history and geography should be included in the curriculum of Sanskrit secondary and higher secondary levels. The movement won great success. Following the restoration of democracy in 2007 B.S., a number of colleges offering English education were established along with a Government Sanskrit College. HM King Tribhuvan inaugurated the College in 2009 B.S. that was preceded by another in Dharan in 2008 B.S. Similarly, in Dang also, Janata Sanskrit College was established in 2011 B.S. through collective efforts of the Sanskrit-loving local people. These Sanskrit colleges were associated with the Tribhuvan University after its establishment in 2016 B.S.

In keeping with the New Education System of Planning that started in 2028 B.S. an Institute of Sanskrit Studies was established in Dang in 2030 B.S. for the advancement of Sanskrit education. A large number of Sanskrit institutes were either merged or dismantled in order to systematically regulate the education system in the country. Only four colleges (or campuses) that existed in Dang, Kathmandu Dharan and Matihani continued to operate in the field of higher Sanskrit education. Now the subjectwise curriculum for Sanskrit education was designed. Semester system of instruction and examination was introduced. A separate rating and weightage system for internal evaluation and semester-end examinations was enforced. However, such an exorbitant system of teaching

and examinations could not be successfully implemented in an under-developed country like Nepal. Consequently, annual examination system was again introduced and ultimately, the Institute of Sanskrit Studies was also dissolved.

In such a context, efforts began to establish a separate Sanskrit University in the light of the resolution passed by the Sanskrit scholars; symposium held in Dang in 2024 B.S. Realizing deeply the contribution made by Sanskrit education in Nepal and also in keeping with the people's expectations. HM King Birendra Bir Bikram Shah Dev established the Mahendra Sanskrit University in the auspicious memory of his late father King Mahendra. Its HQ is based in Dang. It has three major objectives (i) to protect and promote cultural heritage of Nepal, (ii) to develop Nepal as a center of excellence for the study and research of Sanskrit, and (iii) to conduct teaching, study and research of such experimental Sanskrit subjects as astrology, Āyurveda and Ārchitecture.

Putting these objectives into focus, the university formulated new programmes including the teaching and research of classical subjects from intermediate to Ph.D. level. The university, set up together with four other Sanskrit colleges, now runs fifteen colleges that are either its integral part or simply have an association with it. These colleges conduct the study and research (Ph.D. courses) in such classical subjects as *Veda, Vyākaraṇa* (Grammar), *Siddhānta Jyotiṣa* (Theoretical Astrology), *Phalita Jyotisha* (Pragmatic Astrology), *Sāhitya* (Literature), *Itihāsa Purāṇa* (History and Mythology), *Navya Nyāya* (New Nyāya Philosophy), *Prāceena Nyāya* (ancient Nyāya philosophy), *Dharmashāstra* (ethics), *Sarvadarshan* (combined Hindu philosophy), *Pūrvamīmāṁsā, Shānkarvedānta* and *Tantra* (branches of Hindu philosophy), Buddhism, ancient Hindu polity, Nitishāstra (moral science), *Āyurveda* (a Vedic science of natural medicine) *Yoga, Prākṛtika Cikitsā* (natural medicine) as well as other subjects such as languages including Nepali, English, Maithilī and Hindi, education science, political science, economics and arith-

metics. A research centre has been established with a view to systematically managing and coordinating research and publication works. Programmes such as Sanskrit language training and priest training (according to both Vedic and Buddhist traditions) are also conducted by the university. It has established a mechanism of academic exchange with various universities in India. It has also done a great job in the field of publication. About five dozens of serious works in Sanskrit have already been published including those based on the curriculum. The research centre has been publishing a research journal named *Ṛtambharā* using three languages Sanskrit, Nepali and English.

The university started its operation only with 400 students, and now, it has consists of more than 3000. With a view to protecting and promoting the traditional method of teaching and learning Sanskrit while making it more timely and occupational, norms and standards have been set up for teaching and learning technical subjects within the Sanskrit discipline. A herbal garden has been established in Dang in collaboration with Royal Nepal Academy of Science and Technology (RONAST) for the protection and promotion of aromatic and medicinal herb. A new curriculum has been designed and laboratories have been set up for running intermediate level of science which remains the foundation of *Āyurveda* education. The foreigners wanting to learn Sanskrit can now join appropriate courses offered by both the Mahendra Sanskrit University (MSU) and Tribhuvan University (TU).

With regard to secondary Sanskrit education in Nepal, around 50 Sanskrit secondary schools are in operation recently. They teach *Vedas, Vyākaraṇa, Jyotiṣa, Nyāya* and *Sāhitya* as major optional subjects and Nepali, English, mathematics and science as compulsory subjects. Other optional areas of occupational nature include *Karmakāṇḍa, Yoga, Āyurveda,* education etc. In addition, a few other schools are run in some places following the Gurukul tradition,

Classical subjects such as *Veda, Vyākaraṇa, Jyotiṣa,* etc. are taught in such schools.

So far as the link of Saṁskṛta with general education is concerned, a subject of compulsory Saṁskṛta is taught in classes 6th, 7th each carrying 50 full marks, and in classes 7th and in 8th each carrying 30 full marks. In classes 9th and 10th, however, Saṁskṛta stands only as an optional subject. While talking about higher general education, intermediate, bachelor and master's levels in arts offer Sanskrit courses only as optional subjects. A college under the TU in Naradeve, Kathmandu teaches *Āyurveda* up to the bachelor level, namely, Bachelor of Ayurvedic Medicine and Surgery (B.A.M.S.)

Saṁskṛta as an academic descipline has thus been recognised in all academic levels, from the lowest in a school to the highest in a university. Radio Nepal, Nepal's only state broadcast media, airs daily news in Sanskrit language.

The contribution Sanskrit language and literature have incessantly been making from Vedic age till now in the field of education, philosophy, medical science and arts, is really commendable. Therefore, the need of the hour is to develop Saṁskṛta in future in a planned way, by introducing latest innovation and applying modern technologies into its discipline as per the necessity of the society, and also by making itself more wide and up-to-date.

SASKRIT STUDIES IN POLAND

M. Krzysztof Byriski & Jacek WoEniak

It was in 1964 that the Indian Council of Cultural Relations published two accounts concerning Indian studies in Poland. One of those was penned by my late Guru Professor Eugeniusz Stuszkiewicz and another by Professor Arnold Kunst. The Sanskrit aspect of those studies prominently figures out there. So all those interested in the early history of the research in the field in question in Poland are kindly requested to refer to that valuable publication.[1] Professor E. Stuszkiewicz died in 1981. Just one year earlier. He published his *magnum opus* a study presenting in a very comprehensive and erudite form the early history of Indian culture and its literary and spiritual achievement.[2] After the death of Professor E.Stuszkiewicz, Sanskrit studies at the University of Warsaw, the largest such centre in Poland, have been continued by his students. In the field of teaching the language itself A. Logowski, M.A. is active to this very day and practically all Warsaw Sanskritists of younger generation have learnt Sanskrit from him. He also has to his credit some very fine translations of the Vedic hymns publihed in different journals. Another of his pupils, Artur Karp, M.A. has also been active in teaching dividing his attention between Sanskrit and Pāli. Conflict and mediation in the *Mahābhārata* is in the centre of his attention

1. Indian Studies Abroad, ed.by R.N.Dandekar, Asia Publishing House for Indian Council for Cultural Relations, London 1964.
2. E. Stuszkiewicz, *Pradzieje i legendy Indii, (Early History and Legends of India),* Iskry, Warszawa 1980.

nowadays as well as the problem of Buddha's cremation ceremony. The third of the pupils of E. Sluszkiewicz-Dr. L.Cyboran, who died tragically in 1977 worked on the *Yogasūtra* of Patañjali and the translation of that work was published posthumously by his student W.Kowalewicz, M.A.[1] Finally, Professor M.K. Byrski, who took over as the Head of the Department of Indian Studies lectured on the history of Sanskrit literature and has been reading with the students various Sanskrit texts ranging from Sanskrit drama through the poems of Kālidāsa, the *Manusmṛti*, the *Bhagavadgītā* and ending with selection of *stotras*. The *Bhagavadgītā* classes were conducted in a traditional way by memorising the text before it is explained and elucidated. M.K.Byrski's main field of specialisation at the period was Sanskrit drama which he studied at the Banaras Hindu University in the sixties and which resulted in a book on the traditional Sanskrit theatre.[2] In his next book he tried to formulate criteria of competent literary criticism of Sanskrit drama.[3] In 1985 his translation of the *Manusmṛti* and the *Kāmasūtra* appeared.[4] This is the first Polish translation of the first treatise and the first direct translation from the Sanskrit original of the second.

Meanwhile Sanskrit studies were carried on outside Warsaw as well. Reverend Professor F.Tokarz (died in 1973), connected with Lublin Catholic University conducted classes in Indian philosophy there and his valuable studies on various aspects of classical Indian philosophical thought were

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1. L.Cyboran (transl), *Klasyczna joga indysjka (The Classical Indian Yoga)*. PWN, Wasrzawa 1986.
2. M.C Byski, *Concept of Ancient Indian Theatre*, Munshiram Monoharlal, Delhi 1974.
3. M.C. Byrski, *Methodology of the Analysis of Sanskrit Drama*, WUW, Warszawa 1979. The second enlarged edition, Bharatiya Vidya Prakashan, Delhi 1997.
4. M.K.Byrski (transl.), *Manusmṛti & Kāmasūtra*, Bibliotheca Mundi, PIW, Warszawa 1985.

published posthumously by Dr. L. Cyboran and Dr. T. Rucilski.[1] The last one taught Sanskrit and Indian philosophy both in Warsaw and in Lublin. It bears notice that Professor F. Tokarz was considered his Guru by the Polish man of theatre of world fame-jerzy Grotowski.

In Kraków (Cracow) Sanskrit studies suffered most under the ordinances of the communist rule. The towering personality of Professor H. Willman - Grabowska who got her training in Sanskrit in Paris was a linguist of repute. She contributed an excellent study on nominal sentences in the: *Śatapathabrāhmaṇa*. All this did not prevent the authorities there from dissolving in 1948 the Department of Sanskrit Studies at the oldest Polish Jagiellonian University. It was not until 1973 that the Department of Indian Studies was re-established headed by her pupil Prefessor T. PoboGniak. He as well as his classmate J.L''czak taught Sanskrit. Unhappily there is not much that they published in the field of Sanskrit. The first died in 1991 and the second in 1989 leaving behind a batch of very young scholars who with great vigour and dedication put themselves to the task of rebuilding Sanskrit studies there.

In Wroclaw (Breslau) Indian studies were cultivated before the World War II by the famous German scholar A. Hillebrandt. After the war it was Professor L.Skurzak who kept up the tradition concentrating his attention on the research in ancient Indian asceticism. He taught Sanskrit there to Professor H.Walkówska who took over as his successor. She gained recognition for her work on the forms of marriages in ancient India[2] and continued teaching Sanskrit to Professor J. Sachse who after her *gurbi* retired, took over

1. F. Tokarz, *filozfii indyjskiej (*on *Indian Philosophy)*, vol.I, KUL, Lublin 1974, vol. II KUL, Lublin 1985.

2. H. Walkówska, *Formy zawierania malGelstw w Indiach staroGytnych, ich geneza i rozwój, (The forms of marriages in Ancient India, their Origin and Development)*, Ossolineum, Wroclaw 1967.

as the teacher of Sanskrit.

The last two decades of the XXth century witnessed an unprecedented activity in the field of the Indian and Sanskrit studies, most certainly connected in some way with the political changes in Poland that meant greater freedom of academic life but also resulting from thirty years of didactic activity of all those scholars who survived the war. Sanskrit studies are pursued quite vigorously in Warsaw, Cracow, Wroclaw and recently a good beginning has been made in Poznal (Posen). In Lublin, unhappily, the work of Professor F. Tokarz has not been continued in a regular manner.

At present the most active and numerically strong centres are in Warsaw and Cracow although in the second there still are only junior academic staff members and there is no professor of Sanskrit teaching regularly there although Professor G. Oberhammer from Vienna is giving his helping hand regularly visiting Cracow. Both centres conduct regular classes in Sanskrit.

Professor M.Mejor is a scholar of younger generation in Warsaw currently heading the Department of South Asian Studies, whose principal field of interest is Buddhist Sanskrit literature and philosophy. Important work has been done by him the *pratītyasamutpāda* as expounded by Vasubandhu and in the light of Tibetan commentaries on the Abhidharmakoṣa and on Kṣemendra's *Bodhisattvavadānakalpalatā.*[1] Besides he also takes keen interest in the study of the *upaniṣ ads* and recently prepared a monograph in Polish on the Sanskrit language.[2] Dr. P. Balcerowicz is his close associate. He studies in Hamburg under Professor A. Wezler and his main interest is Indian philosophy, logic and especially Jaina Philosophy but he also includes in his purview Buddhist

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1. M.Mejor, *Vasubandhu's Abhidharmakoṣa and the Commentaries Preserved in the Tanjur*, Stuttgart 1991 and M.Mejor, *Kṣemendra's Bodhisattvavadānakalpalatā. Studies and materials*, Tokyo 1992.

2. M. Mejor, *Sanskryt, Dialog*, Warszawa 2000.

thought. In his writings he deals among others with the works of Vasubandhu and Śankarasvāmin. Both scholars have started a journal *Studia Indologiczne (Indological Studies)* which is meant to be a forum for the researchers in the field to publish papers in Polish so that our language will not be side-tracked as the means of sophisticated, scholarly, indological discourse. Side by side, they are very active organising international conferences and seminars the proceeding of which are published in the English version of *Indological Studies.*[1] Apart from the two scholars mentioned, there work in the field of Sanskrit studies other specialists some of whom have been already mentioned. Two senior lecturers A. Lugowski and A. Karp continue their commendable teaching work. Besides Sanskrit texts are taught by Dr. B.:liwczylska who specialises in both the classical Indian theatre and Sanskrit drama, as well as a folk tradition in the form of Bengali *yatra*[2] but also reads the *Brāhmaṇas* and the *upaniṣads* and by A. Trynkowska M.A. who specialises in epic poetry of the classical period and at present prepares her Ph.D. thesis of Magha's *Śiśupāla-vadha* and lectures on the history of classical Sanskrit literature. Last but not least, Dr. Jurewicz is a competent specialist in both the Vedic and the classical Sanskrit. She has taken over from Professor M.K.Byrski the traditional mode of teaching the *Gītā* through recitation and added to it the *Veda* as well. In her research she dealt with the problem of monistic aspect of thought as present in the *smṛti* texts, such as the *Mokṣadharmaparvan* of the *Mahābhārata* and the *Manusmṛti.*[3] Later on, she concentrated her attention on the cosmogony of the *Ṛgveda*. In the course of her study she has

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1. *Aspects of Buddhism*, Studia Indologiczne 4 (1997) and *On the Understanding of other Cultures*, Studia Indologiczne 7(2000).

2. B.: liwczylska, *The Gītagovinda of Jayadeva and the Kṛṣṇa-yātrā,* Orientalia Varsoviensia, Warszawa 1994.

3. J.Jurewicz, *O imionach i kształtach Jednego; monizm indyjskiej filozofii Tradycji, (On the names and forms of the One: monism of the Indian Smārta Philosophy.),* PWN, Warszawa 1994.

analysed the metaphors of the text which show the creation of the world as a metamorphosis of Agni—the reality itself.[1] Lastly Professor M.K.Byrski, currently heading the Institute of Oriental Studies continues teaching Sanskrit texts and is working on the translation of the dramas of Bhāsa, on a new translation of the *Bhagavadgītā* and on the universal aspects of ancient Indian civilisation and inter-religious dialogue.

The Cracow centre of Indian studies is no less active and its young team under the leadership of Dr. L. Sudyka is vigorously pursuing both teaching Sanskrit and research. Dr. L. Sudyka herself is interested primarily in the Sanskrit narrative literature[2] but also in the classical Sanskrit literature as a whole and in the Indian poetics. Besides, she is taking keen interest in tracing signs of the Indian cultural influence on European culture. Dr. H.Marlewicz in turn conducts classes in Sanskrit grammar, Sanskrit poetics and in reading Sanskrit texts. Researchwise she concentrates on the study of the *Vedānta* being the exegesis of the Vedic revelation, on the study of the hymns of the *Ṛgveda* and *Atharvaveda*[3] and also on some aspects of Sanskrit poetics. Another scholar in Cracow centre, Dr. M.Czerniak - DroGdGowicz has made Hinduism her central point of reference. She did her research on *jātakarman*[4] and many other aspects of *gṛhya* ritual.

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1. J.Jurewicz, *Kosmogonia Rygwedy (The Cosmogony in the Ṛgveda)*, Semper, Warszawa 2001.

2. L.Sudyka, *Kwestia gatunków literackich w Kathāsaritsāgara (The Problem of Literary Genres in the Kathāsaritsāgara)*, Krakow 1998.

3. C.Galewicz, & H. Marlewicz,(transl), *Z hymnów Rigwedy. Bogowie trojga; wiatów, (Hymns of the Ṛgveda. The Gods of the Three Worlds)*, Oficyna Literacka, Kraków 1996 and *Atharvaveda. Wybrane hymny*. (*Atharvaveda. Selected Hymns*), Oficyna Literacka, Kraków 1999.

4. M.Czerniak-DroGdGowicz, *Jātakarman, Indyjska ceremonia narodzin, (Jātakarman. The Indian Birth Ceremony.)*, Ksi'garnia Akademicka, Kraków 1998.

Nowadays she works in co-operation with Austrian Academy of Science and College de Franceon the texts of the early Vaiṣṇava tradition of pāñcarātra and on the Tantra technical terms. Dr. C.Galewicz, the co-author of the Polish translations of *Ṛgveda* and *Atharvaveda* hymns made the problem of what is canonical and what is innovative in Vedic literature his main topic of research. Nowadays he investigates the contemporary Vedic pāthaśālā institution in Sourthern India and the early history of Vijayanagara as a milieu in which Sāyaṇa lived. Last but not least Dr. I. Milewska's main fields of interest are two: teaching of Sanskrit in the West and the in depth study of the *Mahābhārata*. There also has to be mentioned a very commendable work done by a young scholar connected with the Department of Philosophy Dr. M.Kudelska who translated the *Bhagavadgīta*[1] and the *Upaniṣads*[2] into Polish contributing also some interesting papers on the subject. All these young scholars deserve an unreserved praise for having re-established Sanskrit and Indian studies in the oldest Polish Jagiellonian University. Apart from that, Cracow is privileged by having a freelance litterateur and a veritable '*poly-historian*' in the person of I. Kania who translated from the Sanskrit original the *Śatakatraya* of Bhartṛhari.[3]

As has already been mentioned, Sanskrit has also been taught at the University of Wroclaw. A small department of Indian Studies headed now by Professor J.Sachse offers courses of Sanskrit language, as well as courses on the history of classical Sanskrit literature and on the *Mahābhārata* to students of the Philological Faculty. The Department does not have an integrated M.A. course in Indian studies of its own, like in Warsaw and in Cracow. Besides teaching work Profesor J. Sachse conducts research in the *Mahābhārata* including the *Bhagavadgīta*, which she translated into Polish

1. M.Kudelska, (transl.) , *Bhagawadgītā*, Kraków 1996.
2. M.Kudelska, (transl.), *Upaniszady*, Oficyna Literacka, Kraków 1999.
3. I.Kania, (transl.) *Bhartrhariego strof trzykroc po sto, (Bhartṛhari's Three Hundred Strotras)*, Kraków 1980.

and discussed in separate publication.[1] She also translated the *Meghadūta* of Kālidāsa.[2] The *Pañcatantra* is also in her research purview. Research work on the composition of the *Bhagavadgītā* is also carried on by Dr. P. Szczurek an erstwhile student of Professor Sachse.

The University of Poznal is the recent most addition to the map of Sanskrit Studies in Poland. There Dr. B. Koc a graduate of the University of Warsaw began teaching Sanskrit. His research he focussed among others on the *Purāṇa* texts which he studied and translated.[3] Since a couple of years Professor M. Mejor is also lending a helping hand in conducting classes and lecturing there on Sanskrit and allied subjects.

World War II meant a veritable chasm in the continuous development of Sanskrit studies in Poland. We owe to those few scholars who survived the upheaval—to our *gurus* the chance to get acquainted with one of the finest languages that the mankind has ever been given to its disposal by the providence—the Sanskrit language. It has been thanks to this *guruparamparā* that only now Poland can continue to repay in befitting way her debt to the Indian *ṛshis* of yore and can think about disseminating their inspiring message among their European brethren with whom they share the rudiments of language belonging to the same Indo-European family. Every child in Poland testifies to that every day when it is calling his father *Tāta!*

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1. J. Sachse (transl.) *Bhagawadgītā czyli Pie; 1 Pana, (The Bhagavadgītā or the Song of the Lord.),* Ossolineum, Mroclaw 1988. See also the same author *Ze studiów and Bhagawadgīta", (Studies on the Bhagavadgītā.),* Acta universitatis. Vratislaviensis, Wroclaw 1988.

2. J.Sachse (transl.), *Meghadūtaṁ.* Oblok-Poslalcem,(*The Meghadūtaṃ, Cloud - Messenger),*Verbum, Katowice 1994.

3. B.Koc, (transl.), *Mi'dzy; mierci" a narodzinami. Garuḍa-Purāṇa-Sāroddhāra I-VI, (Between Death and Birth. The Garuḍa-Purāṇa-Sāroddhāra I-VI.),* Poznal 1989.

STATUS OF SANSKRIT STUDIES IN THAILAND

Dr. Hari Dutt Sharma

Thailand is a prominent country of Southeast Asia, where Sanskrit studies have been promoted for a long time. Thai and other Southeast Asian languages have strong roots in Sanskrit, which reflects their remote past relationship with Sanskrit. Sanskrit has a deep influence of Thai literature and culture as well. The royal family here has high regard for Sanskrit learning. The old and leading institutions like Silpakorn University, Chulalongkorn University, Mahachulalongkornrajavidyalaya University, Mahamakutarajavidyalaya University etc. have included Sanskrit in their study programmes.

Silpakorn University is one of the earliest universities, where Sanskrit has been offered for more than forty-five years. Here Sanskrit has been included in the curriculum at Bachelor level of the Faculty of Archaeology since its inception in 1995. The Department of Oriental Languages was established in this faculty in 1974, and Sanskrit was included in its Master's degree in Sanskrit and in Epigraphy of Ancient Oriental Languages. The number of students who have obtained Master's degree in Sanskrit and in Oriental Epigraphy with emphasis on Sanskrit and Khmer from the Department of Oriental Languages up to the year 2000 is as follows:

1. Master's degree in Epigraphy since 1976—
   127 persons

2. Master's degree in Sanskrit since 1988—43 persons

To give more emphasis on Sanskrit teaching and research, Sanskrit Studies Centre (SSC) was established in 1997. Dr. Chirapat Prapandvidya was appointed Director of the same, who is continuing till now. The Centre has a separate office, library and computer equipment. The centre is growing gradually by the donations and supporting funds received from many philanthropic individuals and institutions, mainly Indians residing in Thailand. SSC is also trying to establish academic links and exchange programmes with departments, institutes and universities in India and other countries. The Sanskrit Studies Centre and the Department of Oriental Languages have decided to organize an *International Conference on "Sanskrit in Southeast Asia : The Harmonizing Factor of Cultures"* in May, 2001.

Realizing the importance of Sanskrit in this region the Government of India created a Chair of Visiting Professor in this country. For the first time in 1977, Professor Dr. Satya Vrat Shastri was appointed as Visiting Professor of Indian Studies in Chulalongkorn University, Bangkok. Indian Council for Cultural Relations (ICCR), New Delhi took interest in promoting Sanskrit in this area, and then shifting this post to Silpakorn University. From 1988 to 1990 Prof. Shastri was again appointed as Visiting Professor of Sanskrit at this University. He upgraded Sanskrit Studies here and contributed valuable Sanskrit works like '*Thāīdeśa-vilāsaṃ*' and '*Śrī-Rāmakīrti-Mahākāvyaṃ*'. During the period 1994-1998, Dr. Usha Satya Vrat occupied the post at this University. During July 1998 - June 2001, Dr. Hari Dutt Sharma has been appointed as Visiting Professor of Sanskrit at Silpakorn Univesity. He nurtured the Sanskrit Centre to the best of his ability and contributed lyrical Sanskrit poem titled "*Thāī-bhūmiriyaṃ*" and Mahākāvya named "*Saṁskṛtāṭanaṁ*". Actually, this Centre needs to be nurtured appropriately, so as to make it render prefect services in promoting Sanskrit, not only in Thailand but also in the whole of Southeast Asia.

At present 4 staff members of the Department of Oriental Languages, obtained Ph.D. degree in Sanskrit, one from a university in Canada and the other three from different universities in India. Details are as follows :

1. Nandakaprakaraṇa, Attributed to Vasubhāga - A Comparative Study of the Sanskrit, Lao and Thai Texts - Dr. Kusuma Raksamani, University of Toronto, Canada, 1977.
2. Dharmāraṇya Purāṇa - A cultural Study - Dr. Chirapat Prapandvidya - M.S. University of Baroda, India, 1975.
3. A Critical Study of the Atharvaveda Saṁhitā - Dr. Bumroong KamEk, Banaras Hindu University, Varanasi, India. 1995.
4. A Critical and Comparative Study of the Bhagvadgītā and Suttanta Pīṭaka - Dr. Samniang Leurmsai, Banaras Hindu University, Varanasi, India, 1997.

Details of other Doctoral works related with Sanskrit are as follows :

1. The present Dean, Faculty of Arts, Dr. Maneepin Phromsuthirak obtained Ph.D. degree from the University of London in 1980 on the topic—Hindu Myths in Thai Literature with Special Reference to the Nārāi Sip Pāng.
2. Dr. Chamlong Sarpadnuke, the retired Assoc. Professor in the Deptt. of Oriental Languages has written his thesis specially in Sanskrit (the only one person in Thailand) and got Vidyāvāridhi (Ph.D.) degree from the Sampurnanand Sanskrit University, Varanasi in 1982 on the topic 'Ṛgvedīya - Prathama-Maṇḍalasya Samālocanātmakaṁ Adhyayanaṃ'.
3. One lecturer Mr. Sombat Mangmeesukhsiri from the Deptt. of Oriental Languages is now doing

research work for Ph.D. degree in Delhi University on the topic—'A Comparative Study of Māyā Theory in Śāṅkara Philosophy and the Lankāvatāra-Sūtra.'

Other Thai research scholars, who have been awarded Ph.D. degree in Sanskrit by Banaras Hundu University, Varanasi, are as follows :

1. P.Rawang Mengket—'A Critical Study of the Tenth Maṇḍala Ṛgveda (I-C Hymns)', 1976.
2. P.Nagind Jotiswang—'A Critical Study of the Third Maṇḍala Ṛgveda', 1977.
3. Mr. Pratung Tinaratana—'A Critical Study of the Tenth Maṇḍala Ṛgveda (CI-CXCI Hymns)', 1988.
4. Mr. Thongsook Jarumetheechon—'A Critical Study of the Seventh Maṇḍala Ṛgveda', 1988.
5. P.Wanchai Kingkeaw—'A Critical Study of the Atharvaveda (XI-XV Kāṇḍas) 1992.
6. P. Devan Dusadee-arak—'A Critical Study of the Atharvaveda (XVI-XX Kāṇḍas)', 1992.
7. Mr. Kamchai Anantsuk—'A Critical Study of the Sixth Maṇḍala of Ṛgveda', 1992.
8. P. Santi Santidharangkura—'A Critical Study of the Atharvaveda (I-V Kāṇḍas), 1993.
9. Dr. Sathit Chaipunya—'A Critical Study of Asceticism in Mahābhārata', 1999.
10. Ms. Chittapa Sarapadnuke—Concept of Prajāpati in the Vedas : A Critical Study', 2000 (submitted her thesis).

Mr. Surasith Thairatana has also submitted his thesis in Magadh University, Bodhgaya, in 2000 on the topic 'A Study of Society and Culture as Reflected in Sanskrit Works of Kālidāsa'.

It is a matter of pleasure that the Department of Oriental

Languages along with the Sanskrit Studies Centre has started Ph.D. course in Sanskrit from the year 2000. It is remarkable that Silpakorn University is the first university in Thailand to introduce this course. Four students have enrolled themselves as research scholars, of whom Mrs. Amara Srisuchat, has registered the topic of her research as 'Yoga Philosophy in Secondary Thought : Tracing Back to Yoga in Thailand's Past.'

Some dissertations have been prepared in Silpakorn University under its Master's programme. A few important ones among them are following :

1. Sanskrit Loan Words in Dasavara Kāṇḍa of the Mahachat Khamlung—Uthaiwan Niyomdee.
2. A Comparative Study of Sanskrit and Mon Versions of the Manu Dharmaśāstra—Paphassorn Thianpanya.
3. The (Sanskrit) Inscription found at Prāsād Phnom Rung.—Mahachakri Sirindhorn, the Princess of Thailand.
4. A Comparative Study of Dhammapada and the Bhagvadagītā—Samniang Leurmasai.
5. A Comparative Study of the Concept of Nibbāna in the Visuddhimagga and the Laṅkāvatāra Sūtra—Chandarajjanan Singhadat.
6. A Comparative Study of the Concept of Brahmā in Suttantapīṭaka and the Upaniṣads—Phramaha Phuttarak Prabnok.
7. A Comparative Study of Karma and Rebirth in the Upaniṣads and the Suttantapīṭakaṭ—Pharmaha Dhanakorn Sukserm.
8. A Comparative Study of the Concept of Mokṣa in the Upaniṣads and Nibbāna in the Suttantapīṭ aka—Phramaha Kaenpetch Faengsiphol.
9. The Upaniṣads : The Consistent Mataphysics, not

Contradictory to Theories of Modern Science with regards to the Universe—Amara Srisuchat.

The Chulalonkorn University, Bangkok is also a reputed university of Thailand, which has a tradition of Sanskrit studies. The Department of Eastern Languages here has imparted teaching upto the Master's degree level. The teachers attached with the Sanskrit teaching are Dr. Praphod Assavavirulhakarn, Head of the Department, Dr. Pranee Lapanich and Tassanee Sinsakul, Prof. Visudh Busyakul, Prof. Chirayu Navawongs and Dr. Saksri Yamanadda are also associated with Sanskrit studies here. Dr. Pranee has been awarded Ph.D. degree by the University of Pennsylvania, Philadelphia, USA, on the topic 'Kṣemendra : A Critical Study of his Kalāvilāsa'. A good number of research work has been carried out in the Department. The following dissertations have been prepared here from time to time :

1. Causative Verbal System in Epic Sanskrit.
2. Indian Wedding Customs in the Vedic Period.
3. Heroines of Kālidāsa's Dramas.
4. Jester in Kālidāsa's Dramas.
5. Apsarās in Sanskrit Literature.
6. Satī in Sanskrit Literature.
7. Women's Rights and Duties in Sanskrit Legal Literature.
8. Śabdālaṅkāras in the Buddhacarita.
9. Nominal Stem Formations and Compounds in the Nalopākhyāna.
10. God Indra in Sanskrit, Pāli and Thāi Literature.
11. Brahmā in Pāli and Sanskrit Literature.
12. The Lotus in Pāli and Sanskrit Literature.
13. Elephants in Sanskrit and Pāli Literature.
14. Similes in Sanskrit Drama.

15. Nāndī in Sanskrit Drama.

Two Buddhist universities, Mahachulaonkornraja-vidyalaya and Mahamakutarajavidyalaya, are the only universities in Thailand that offer Bachelor's degree in Sanskrit. Sanskrit and Pali, however, are compulsory for the students, who major in Thai language at Bachelor's level in many universitities. Assoc. Prof. Choosakdi Dipayagasorn, who is M.A. in Sanskrit from Baroda University, who is now Deputy Rector of Mahachulalonkornrajavidyalaya University, has done work on 'Sanskrit Loan Words in Sukhothai Inscriptions'. Rev. Prayoon Santankuro of the Mahamakuta-rajavidyalaya University has done grammatical work on Sandhis. There is provision of teaching two or three courses in Sanskrit along with Thai language in many universities of Thailand. In Thammasat University, Asst. Prof. Jiraporn Chotitearrawong is responsible for teaching Sanskrit. In Sri Nakharindaravirot University Assoc. Prof. Voraluk Pubban-cong has been teaching Sanskrit. In Chiangmai University Mr. Kamchai Anantasuk and in Burapa University Ms. Yomdoy Pengpongsa are taking care of Sanskrit teaching. Earlier an Indian scholar Prof. Narayan Samtani was deputed for some years in Chiangmai University.

Apart from Sanskrit teaching Sanskrit writing has also been continuing in Thailand. Scholars have written many valuable and useful books from time to time. Language of their writing is mainly Thai, a good portion in English, and some part in Sanskrit also. Among them Dr. Chamlong Sarpadnuke is a prolific writer, who has produced more than two dozens of books in series. Most of his books are meant for teaching Sanskrit language and grammar to Thai students, both beginners and mature learners. The year-wise list of his books is given here:

1. Intermediate Sanskrit Grammar, Translation & Composition, 1962. 2. Sanskrit Elementary, 1966. 3. *Sanskrit Pātha*, I, II & III, 1967. 4. The Practical Sanskrit, 1967, 5. Concise Vedic

Grammar, 1968. 6. *Sanskrit Bodha*, 1969. 7. *Sanskrit Praveśana* I & II, 1971 & 73. 8. The Influence of Sanskrit over the Thai Language, 1974. 9. *Sanskrit-Kāraka-Prakaraṇaṃ,* 1974. 10. *Abhyāsa-Sanskrit-Vyākaraṇaṃ* I & II, 1977 & 78. 11. *Sanskrit-Racanāvidhi*, 1978. 12. *Sanskrit-Anuvādavidhi*, 1978. 13. The Comparative Grammar of Pāli and Sanskrit, 1982. 14. How to write Sanskrit? 1983. 15. (Sanskrit) Words, Phrases and Sentences, 1984. 16. Sanskrit Standard I & II, 1984. 17. Sanskrit Grammar, I & II, 1987 & 88. 18. The History of Sanskrit Literature, 1987. 19. Advanced Sanskrit Grammar, 1988. 20. Sanskrit Self-Taught, 1989. 21. Sanskrit *Subhāṣita* Selection, 1992. 22. Sanskrit Conversation, 1994. 23. The Usage of Sanskrit Words, 1996. 24. Concise Sanskrit Grammar, 1999. 25. *Prajānīti* (Sanskrit *Subhāṣita* Selection), 2000.

Some other scholars also have done written work in this field, which may be depicted in the following way:

1. King Rama VI–Pra Nala Kamluang, Pra Nala Kam Chanda, The story of king Nala in Thai, 1913.
2. Panjanapaet (praya Phanitjaya Sastravidhan)–Niyāya Vikramāditya, Thai.
3. N.R. Niyom Rakthai Laung Bannarak–Mahābhāratayuddh, Thai.
4. Praya Upakitsilapasara–Songrām Mahābhārata Kam Klon, Thai.
5. Colonel Dvij Pleangvidya–Hitopadeśa-Trai-Bākya, Thai.
6. Visudh Busyakul (Chulalongkorn University)–Visuddh Nibandh, A collection of mythological

essays, Thai.

7. Mr. Visant Kotkaew (Srinakharin University)—Bhāṣā Sanskrit, Thai.
8. Surasith Thairatana—Vyāsa-śatakaṃ, editing of the Khmer manuscript in Thai.
9. Kusuma Raksamani—Prahelikā : A Type of Sanskrit Story, Fables in Sanskrit literature, English, A Thai Version of the Nalopākhyāna by King Rāma VI, 1971.
10. Yomdoy Peng Pongsa--Garuḍa and Nāga in Sanskrit-Pali-Thai Literature.
11. Bumroong Kam-Ek--Elementary Sanskrit I. 2000.

Sanskrit studies have flourished tremendously in Thailand through the translations of Sanskrit works into Thai. Royal house here has contributed a lot in this task since the time of Rāma I, who prepared Thai version of the *Rāmāyaṇa* called as *Rāmakien*. The translation work has been conducted mainly from Sanskrit into Thai, and in some cases from English into Thai. The translation works are as given below:

1. King Rama VI — *Mahābhārata (some episodes); Nalopākhyāna; Sāvitryupākhyāna; Abhijñāna-śākuntalaṃ of Kālidāsa; Priyadarśika of Harṣa; Śunaḥśepa.*
2. Prince Bidyalonkorn—Vetālapañcavimśati (some stories).
3. Kappusvami Arya—*Subhāṣita of Bhartṛhari* (100 verses with assistance Mr. Puan Induvong), 1923; *Kathākusuma-mañjarī*, 1924.
4. Phra Saraprasert—*Hitopadeśa*, 1923; *Nītiśataka of Bhartṛhari; Virāgadharma* (100 verses), 1925; *Ratnāvalī*, 1927.
5. Phra Pinitvannakan—Buddhāvatāro from Daśāva-tāracarita of Kṣemendra, 1923; *Vyākaraṇa-*

śatakaṃ, 1924; *Cāṇakyaśatakaṃ; Bhojanīti-śatakaṃ*, 1929.

6. Laung Boribanbureephan—*Phra Chao Hariścandra* (part of Mārkaṇḍeya Purāṇa), 1926; *Dvātriṁśat-puttalikā-simhāsanaṁ* (stories 1 to 8), 1935.
7. Sathian Koses & Tri Nagapradipa—*Hitopadeśa; Kathāsaritsāgara.*
8. P.S. Shastri—*Kāvyālaṅkāra of Vāgbhaṭṭa; Mātaṅgalīlā.*
9. Lieutenant Saeng Manavidura—*Lalitavistara; Bṛihatsaṁhitā of Varāhamihira* and *Nāṭyaśāstra of Bharata* (up to 27 Adhyāyas); *Bhagvadgītā; Kaṁsa-vadhopākhyāna from Bhāgavata-Purāṇa.*
10. Kasem Punsri—*Cāṇakyaśataka*, 1964.
11. Unknown translator—*Subhāṣita-ratna-bhāṇḍāgāraṃ*, (100 verses), 1931.
12. Rungruang Bunyorasa—Selection from *Upaniṣads.*
13. Luang Rajatakarakoson—*Jātakamālā of Āryaśūra.*
14. Sthiraphong Varna Pok—Some selections from *Paddhati of Śārṅgadhara; Śatakatraya of Bhartṛhari; Amruśataka of Amaru; Subāṣitasaṅgraha of D.D. Kosambi; Subhāṣitaratnakoṣa of Vidyākara; Subhāṣitāvalī of Vallabhadeva.*
15. Kunying Dusadee Malakul—*Svapnavāsavadattaṃ of Bhāsa; Ratnāvalī of Harṣa.*
16. Swami Satyanand Puri—*Yogasūtra of Patañjali.*
17. Karuna Kusalasaya—*Buddhacarita* (cantos I & V); some portions of *Mahābhārata.*
18. Pranee Laphanit—*Suvṛttatilaka; Cārucaryā of Kṣemendra.*
19. Chamlong Sarpadnuke—*Ṛgveda* (some hymns), *Meghadūta of Kālidāsa; Srī-Rāmakīrti-*

Mahākāvyaṃ of Satyavrat Shastri.

20. Chirapat Prapandvidya—*Meghadūta; Raghuvaṁśa (Canto 1-3), Buddhacarita (cantos 1-3); Ārya-Maitreya Vyākaraṇa; Guru-Govinda-siṁha-caritaṃ* of Satyavrat Shastri; Important Sanskrit Inscriptions of India; Some Sanskrit Inscriptions of Cambodia.

21. Samniang Leurmsai—*Saundarananda-Mahākāvyaṃ of Aśvaghoṣa; Thāī-Bhūmiriyam* of Hari Dutt Sharma.

Thai scholars have also contributed much in the field of Sanskrit lexicography. Many of them have done and are doing research about the origin of Thai words from Sanskrit. Many amazing similarities are observed here. These two dictionaries have been prepared here, one trilingual and other quadrilingual :

1. Sanskrit - Thai - English Abhidhāna by Captain Luang Bowornbannarak.
2. Pali -Thai - English - Sanskrit Dictionary by Prince Kitiyakara Krommaphra Chandaburinarunanath, 1970.

A third quadrilingual dictionary was compiled by Chalad Bunloy and Prayut Prayutto, but the work is incomplete.

Thai scholars, professors and Indian visiting professors have written a good number of articles and research papers on Sanskrit-related topics in Thailand. All of them cannot be included in this write up, but a few deserve mention here :

1. Studies in Sanskrit and Indian Culture in Thailand (book form)—Prof. Satya Vrat Shastri.
2. The Role of Ṛṣis or Sages in the Rāmāyaṇa—Dr. Usha Satyavrat.
3. Rāmāyaṇa and the Thai Monarchy—Prof. Srisurang Poolthupya.

4. Ethical Principles from Rāmāyaṇa—Prof. Kawee Tungsubutra.
5. Rāmāyaṇa in Asia—Chaturong Montrisastra.
6. Bhagavad Gītā : Faith Vs. Wisdom--Chandarachana Singhathat.
7. Philosophical Thought and Concept in the Mahābhārata—Dr. Chirapat Prapandvidya.
8. Some Concepts Extracted from Sanskrit Literature--Dr. Chirapat Prapandvidya.
9. Influence of Sanskrit Language and Literature in Thailand--Dr. Hari Dutt Sharma.
10. Elements of Sanskrit Poetics in Thai Poetry--Dr. Hari Dutt Sharma.

As regards Sanskrit libraries and availability of Sanskrit books in Thailand, Sanskrit Studies Centre, which is situated at the office of the President, Silpakorn University, has a good library of Sanskrit books. The number has increased here in the recent past through the donations of books received from some institutions in India and some philanthropic institutions and individuals in Thailand. Besides General Library of the Silpakorn University, National Library, Bangkok, libraries of the Sirindhorn Anthrpological Centre, Thai-Bharat Cultural Lodge, Chulalonkorn University, Mahachulalonkornrajavidyalaya University, Siam Society, Bot Phram etc. have a good collection of original Sanskrit texts and critical books on Sanskrit.

Thailand has been and is a fine centre for holding various conferences and seminars on the themes related with Sanskrit studies. Quite often such conferences on Indian literature, culture, religion and philosophy having direct connection with Sanskrit have been held here. The popularity of two great Sanskrit epics *Rāmāyaṇa* and *Mahābhārata* was so strong in this region that Thailand hosted conferences on them on several occasions. The particulars are as given below:

1. The 2nd International Conference on Rāmāyaṇa, Bangkok, 1986, hosted by Thai-Bharat Cultural Lodge.
2. The 11th International Conference on Rāmāyaṇa, Bangkok, 1994, hosted by India Studies Centre, Thammasat University.
3. The 17th International Conference on Rāmāyaṇa, Bangkok, 2000, hosted by India Studies Centre, Thammasat University.
4. International Gītā Conference, Bangkok, 1976, hosted by Geeta Ashram, Thailand.
5. International Gītā Conference, Bangkok, 1982, hosted by Geeta Ashram Thailand.
6. National Conference on Mahābhārata, Bangkok, 1990, hosted by the Faculty of Arts, Chulalonkorn University.
7. National Conference on Mahābhārata, Bangkok, 2000, hosted by the Faculty of Arts, Chulalonkorn University.

India Studies Centre of the Thammasat University quite often arranges seminars and lectures related with Sanskrit and Indian studies. Its annual seminar is always on the comparative aspect and mutual relationship between both the countries India and Thailand, where Sanskrit has its key role. The centre publishes a research journal named 'India Studies Journal', wherein Sanskrit-related articles also find place. Thai-Bharat Cultural Lodge is also a premier institution, with which a Sanskritist like Swami Satyanand Puri was associated and which is still following its tradition. The Lodge also arranges lectures on Indian culture and philosophy and gives free classes on Sanskrit language and Yoga practice. Geeta Ashram is also a prominent place for propagation of the message of *Gītā* in Thailand. It publishes a quarterly named 'Geeta Sandesh', and offers scholarships to needy

and meritorious students studying Sanskrit. Recitation of the Sanskrit verses from *Gītā* (without reading) by the groups of ladies and gentlemen is a normal practice in the functions of Geeta Ashram. Devotional Sanskrit songs are sung on different occasions in Dev Mandir of Hindu Samaj and Vishnu Mandir of Hindu Dharma Sabha in Bangkok. Chanting of Vedic Mantras may be listened in Arya Samaj Mandir, Bangkok. Religious recitations from Pāli texts are performed by Buddhist monks normally in temples called vats, sound of whch seems like Vedic Mantras being recited. Recitation of religious verses by the Brāhmaṇa at Bot Phram (temple) is also a mixture of Sanskrit with Thai and Tamil languages. Since last two years free Sanskrit classes are being held by Dr. Chirapat Prapand-vidya and Dr. Hari Dutt Sharma every Saturday at Bot Phram, Sao Ching Cha, Bangkok, specially for Thai Brāhmaṇa children.

There are some productive developments in the field of Sanskrit studies in Thailand in recent times. About ten years ago Ms. Jaya Staes came from Belgium to Thailand for studying Sanskrit. She studied Sanskrit with the help of Dr. Chirapat Prapandvidya and others from elementary level to the higher stage and acquired good knowledge of the language. Eventually, she obtained M.A. degree in Sanskrit from India. Since July 1998 Jaya started taking lessons of Sanskrit poetics, poetry and devotional literature from Dr. Hari Dutt Sharma. After being well-versed in Sanskrit she has translated *Śrīmad-Bhagavadgītā* in Dutch language. She now intends to translate the *Vālmīki-Rāmāyaṇa* in Thai in association with Dr. Bumroong Kam-Ek. In this tradition Mr. Kong Mangkornkarn, an industrialist-cum-academician and a writer of Deutsch-Thai and Thai-Deutsch Dictionaries, has been taking lessons of Sanskrit language from Dr. Hari Dutt Sharma. After beign taught he prepares charts of Sanskrit grammatical rules and formulas systematically and scientifically in computer. Thus he is contributing to the computerization and modernization of Sanskrit language. I

have obeserved strong curiosity and zeal to know more and more about Sanskrit in some students in Silpakorn University, and I foresee some of them as future Sanskritists of Thailand. In view of all these fruitful developments turning towards a right direction, we can hope for a brighter future for Sanskrit studies in Thailand.

INDOLOGICAL STUDIES IN ITALY 1998-2001

Prof. Oscar Botto

Victor Agostini

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-Entries in *Dizionrio enciclopedico dei personaggi della Letterature, Torino,* UTET (in press) (Cāṇaka, Rākṣasa, Siddhārthaka, Candragupta, Malayaketu, Candanadāsa, Śakuntalā, Duṣyanta, Kaṇva, Priyadaśikā, Vāsavadattā, Udayana, Śūdraka, Kādambarī, Candrāpīḍa Vaiśampāyana, Mahāśvetā).

Fabrizia Baldissera

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-"Sinister Fluids: the Evil Juices of Love, Writing and Religion", in *Bulletin des Etudes Indiennes,* Parigi 20001, pp. 153-172.

-*The Narmamālā of Kṣemendra,* edition, study and English translation (in press).

-"The Satire of Tāntric Figures in some Works of Kṣemendra", in *Le parole e i marmi. Srudi in onore di Raniero Gnoli net suo 70° compleanno,* ed. R. Torella, Serie Orientale Roma, ISIAO (2001, in press).

Giuliano Boccali

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-*Anti-narrative Tendencies in Indian Classical Literature in India, Tibet, China: Genesis and Aspects of Traditional Narrative,* Ed. A. CADONNA, Firenze, Olschki, 1999, pp. 257-268.

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-"Lirica greca arcaica, poesia indiana classica", in *Amant alterna camaenae, Studi linguistici e letterari offerti ad Andrea Csillagy,* Alessandira, Dell'Orso, 2000, pp. 233-251.

Carmen Botto

-Le subcontinent indien'', "Les religions de i'Inde acienne", Langues et littératures", "Médecine et science", "L'Inde contemporaine", in O. BOTTO, *Inde, Histoire et Civilisation,* Paris, Editions Liana Levi, 1998 (La collection IKON civilisation), pp. 104-105, 106-113, 114-119, 126-127, 140.

Oscar Botto

-*Inde, Histoire et Civilisation,* [avec les contributions de Victor Agostini, Carmen Botto, Irma Piovano] traduit de l'italien par Jocelyne de Pass, Paris, Editions Liana Levi, 1998 (La collection IKON civilisation).

-"Inde Introduction et Histoire", in O. BOTTO, *Inde, Histoire et Civilisation, op. cit.*, pp. 7-53.

-"L'orientalistica, I'indologia e legittologia", in *Milleottocentoquarantotto, Torino, l'Italia, l' Europa,* ed. Umberto Levra-Rosanna Roccia, Torino, Archivio Storico della Città di Torino, 1998, pp. 269-276.

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" *The History of Sanskrit Drama,* Wiesbaden, Otto Harrassowitz (in progress).

"*Introductiono gonorula*" and "*Bibliografia generale*" in *Rāmāyaṇa di Vālmīki Tradition* italiana diretta da O. Botto, Torino, UTET (in progress).

Alberto Chiantaretto

-"La pulsologia nei testi della medicina āyurvedica e il Nāḍīvijñāna di Kaṇāda", in *Atti del Decimo Convegno Nazionale di Studi Sanscriti,* ed. O.Botto, Torino, AISS (in

press).

-"*Nāḍīpārīkṣā* as diagnostic and prognostic technique in the Sanskrit medical literature and the *Nāḍīvijñāna* of Kaṇāda", paper presented to the XI World Sanskrit Conference (Turin, 2000) (in press).

Rosa Maria Cimino

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Carlo Della Casa

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-*Scritti scelti di Carlo Della Casa,* ed. A. Sannino Pellegrini, "La Memoria", Annali della Facoltà di Lettere e Filosofia dell'Università di Palermo, 1998, vol.11.

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-"Introduction" to *Tessitori and Rajasthan,*ed. D.Dolcini - F.Freschi, Udine, Società Indologica "Luigi Pio Tessitori", 2000.

-"*Rāmāyaṇa, Āraṇyakāṇḍa,* transl. C. Della Casa, *Torino, UTET* (in press) "Classical delle Religioni", dir. O. Botto)

-*Gianismo,* Brescia,ed. Queriniane, (in press)

Cristiano Dognini

-"Alessandro Magno e la conoscenza dell' Iliade in India", *Aevurn,* 71 (1997), pp. 71-77.

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Abbreviations

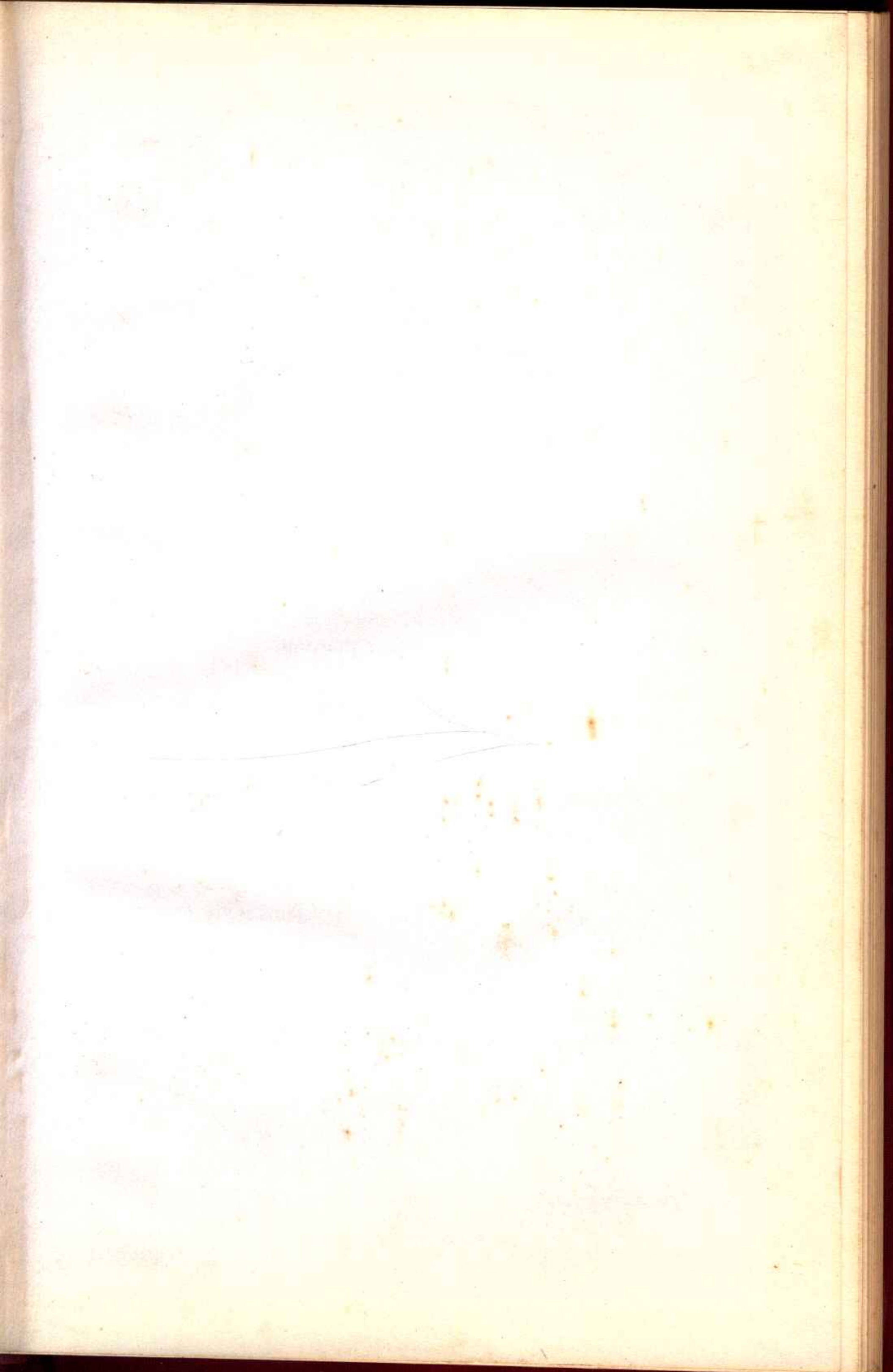
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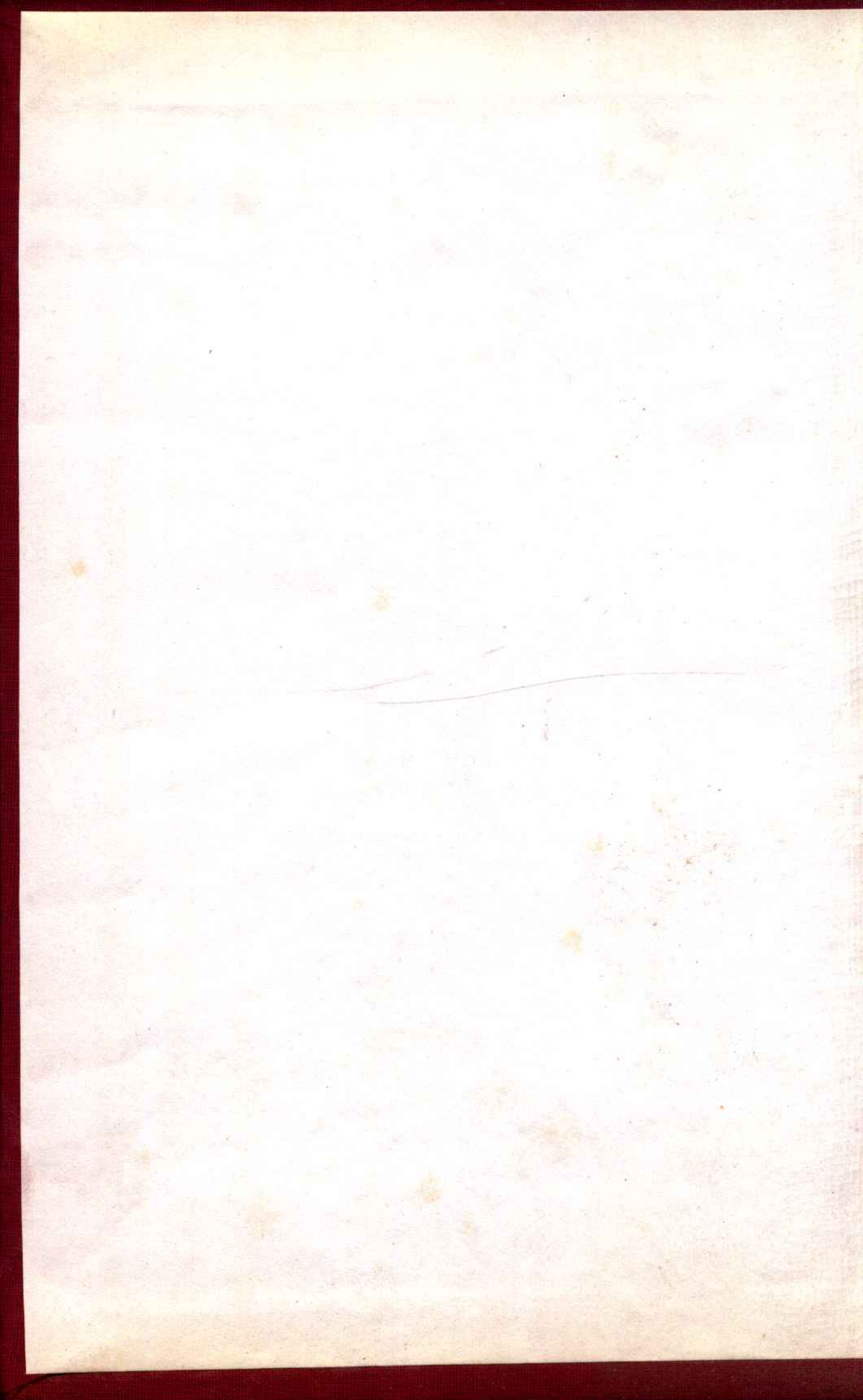
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